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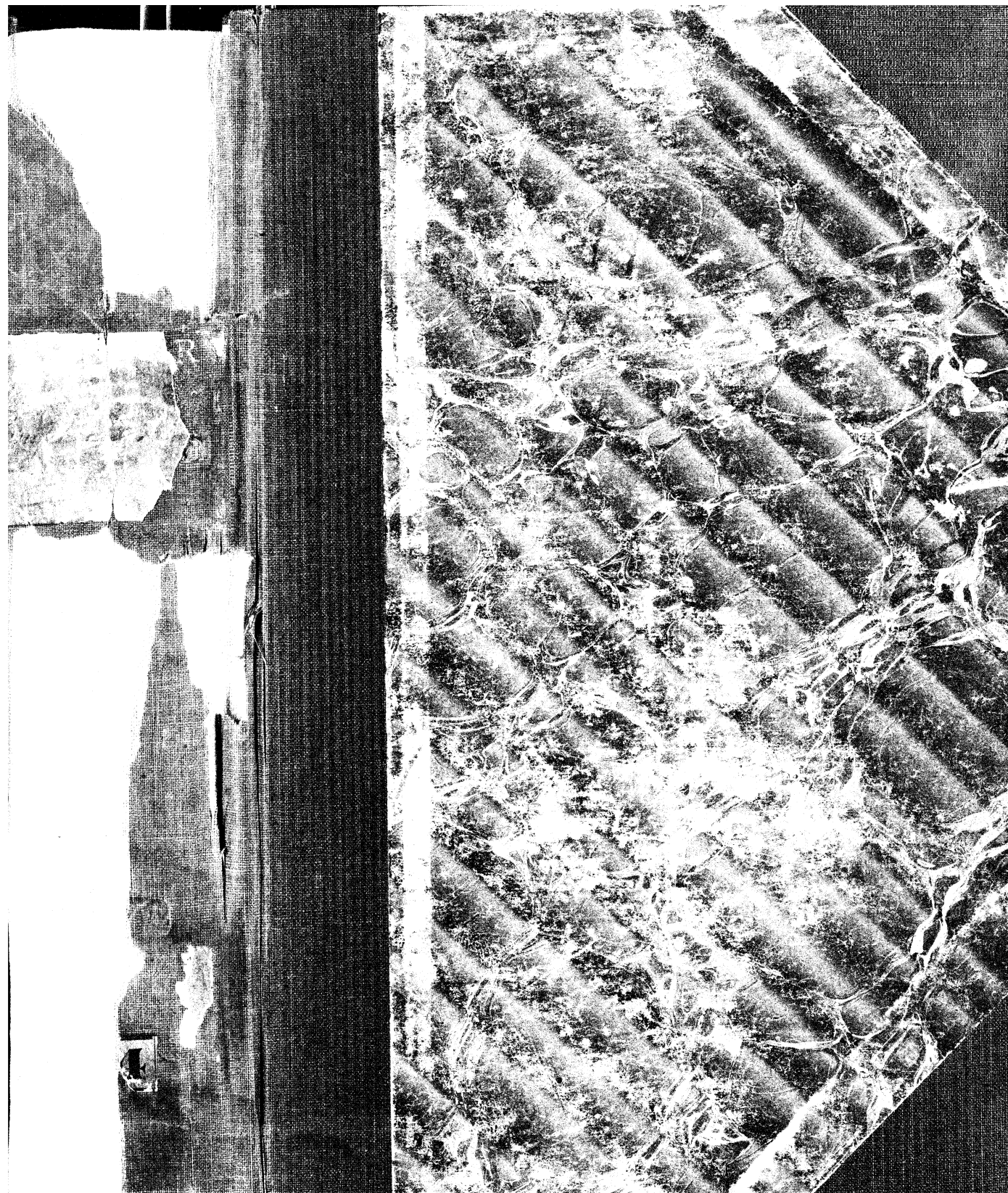
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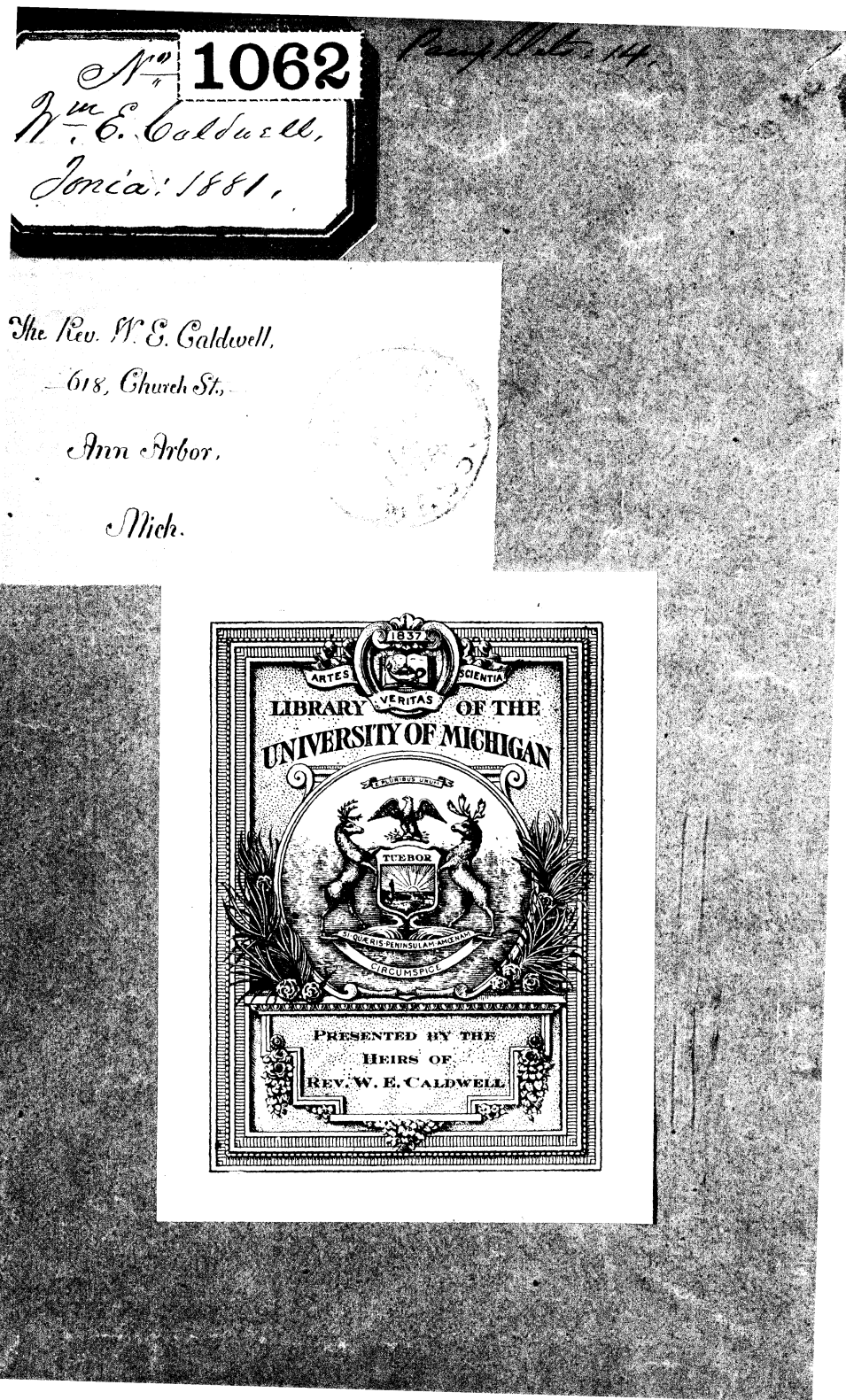
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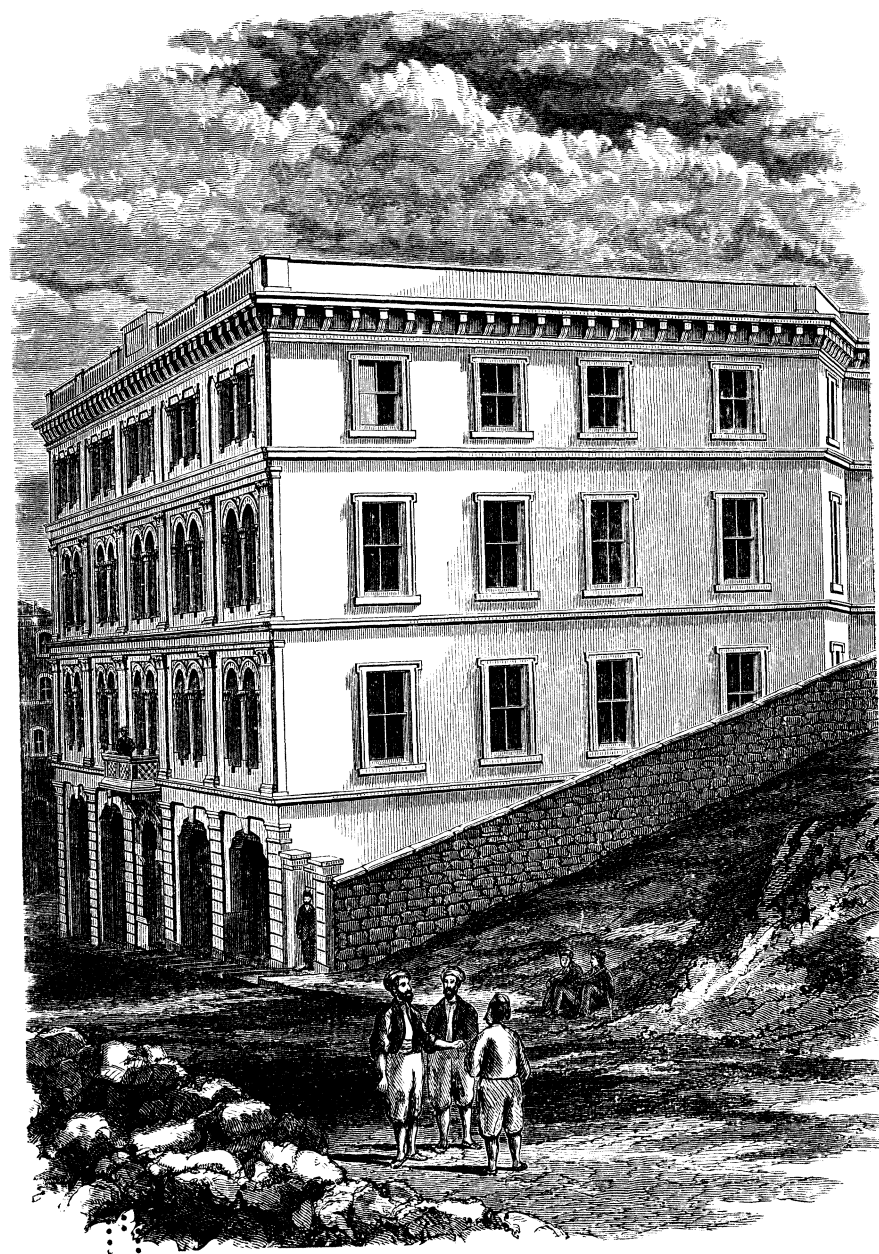
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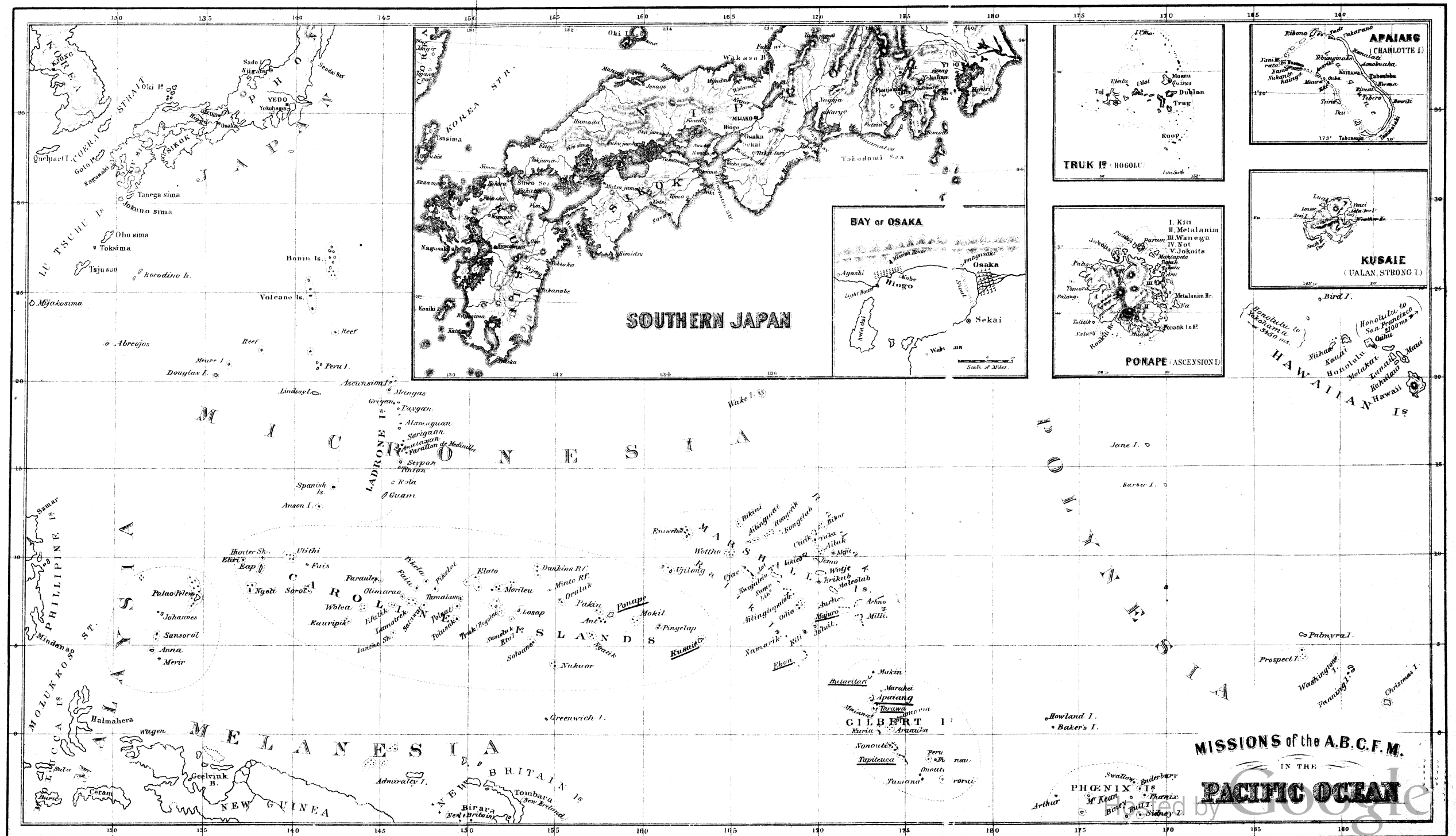
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BIBLE HOUSE AT CONSTANTINOPLE.





THE
RELIGIOUS STANDING OF THE FAMILY,

A SERMON

PREACHED IN THE
FIRST CONGREGATIONAL CHURCH,
OF

Kalamazoo, July 24th, 1864,

BY ITS PASTOR,

REV. HENRY MILLS.

KALAMAZOO:
PRINTED BY GEO. A. FITCH & CO.,
"Telgraph" Book and Job Printing Office.

1864.

CORRESPONDENCE.

KALAMAZOO, July 25th, 1864.

REV. HENRY MILLS:—

Dear Sir:—The undersigned, heads of families, who heard, with great interest and profit, your sermon of Sunday morning, July 24th, on Christian Family nurture, in its relation to the church, and who believe in the doctrines and views therein set forth, and in the importance of their inculcation, respectfully request of you a copy of that sermon for publication.

H. O. HITCHCOCK,
F. W. HITCHCOCK,
L. M. GIDDINGS,
MARSH GIDDINGS,
W. F. GUERNSEY,
F. W. GUERNSEY,
PEYTON RANNEY,
H. M. RANNEY,
H. MONTAGUE,
A. MONTAGUE,
WM. A. HOUSE,
G. W. FISH,
MRS. G. W. FISH,
E. J. FISH,
MRS. E. J. FISH,

J. MONTIETH,
WM. G. BARTHOLOMEW,
H. RANDOLPH,
CHAS. BELL,
M. KINGSLEY,
D. T. ALLEN,
DUNCAN ANDERSON,
A. SAFFORD,
W. S. MILLS,
M. WILLSON,
J. ATWATER,
LUTHER PARKER,
S. A. LINCOLN,
WM. OLIVER.

KALAMAZOO, August 5th, 1864.

TO H. O. HITCHCOCK, M. D., AND OTHERS:—

Respected Friends:—The sermon, of which you ask a copy, being one of five upon the same topic, is incomplete as a discussion, consisting, in fact, of deductions from a discussion which had preceded. I shall not, however, for this reason fail to comply with your request; for I confess it is specially gratifying to me, that just this sermon has been asked for, showing, as it does, that others share with me interest in a neglected topic, of vital relation to the welfare of the church.

I have not sought to conceal the relation of dependence this sustains to other discourses by a change in the introduction; for what I should gain in the semblance of completeness, I should lose in logical propriety.

If the views seem to any novel or strange, or, to go a little farther, *new-fangled*, due consideration will find them to be as old as the church itself. They are implicit in the rite of infant baptism, which could not have had the spontaneous origin and general adoption it received in the early church, without the lodgment in the Christian consciousness of substantially the views here presented. Arising, like the use of the Lord's day, without formal precept, it developed itself from the very spirit and life of the church, and so is the highest testimony to what that spirit and life was. And as to recent advocates, one has to know but a single name and a single book, to learn what freshness and wealth of thought, brilliancy of speculation, and rich flow of eloquence, this subject can draw forth from a powerful mind. Some of Dr. Bushnell's speculations most minds will not receive. But rejecting something, and querying as to more, the appreciative mind will recognize how much truer and more fruitful his discussion is for the speculative genius of the author.

Hoping that this sermon will do something towards bringing into consideration this noble and thrilling subject, I put it into your hands for publication.

Your Affectionate Pastor,

HENRY MILLS.

THE RELIGIOUS STANDING OF THE FAMILY.

II Timothy, 1:5:—When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

These words summon up a noble image of a family godliness abiding through three generations. The grace of life had communicated itself from grandmother to mother, from mother to son. The faith in the dearly beloved Timothy, had dwelt *first* in the grandmother, and the mother. This passage thus naturally connects our thoughts with a subject which has been the theme of several recent discourses: The religious standing of the family.

We have seen that there are organic relations in society, binding individuals into a unity, by which religions, governments, laws, customs, are made perpetual, from age to age, over great sections and divisions of the earth; that this social unity exists in its most complete and intensest form in the family; that what is the perpetuating force of all other religions God recognizes and uses in the perpetuation and propagation of the true religion; that, in all stages of His expanding self-revelation to man, He has recognized the fundamental unity of the family; in the primitive, the patriarchal, the Jewish, and the Christian ages alike, treating it as one, and seeking through it expansion and perpetuity to the influence of His truth. We have also occupied our attention with the living forces of that unity found in the family, the rational basis of the treatment of it as one; and found in the singularly intimate and confidential association of the home, commencing with the earliest moment and undeveloped period of existence, and continued during all the tender formative years, a force productive of assimilation of character, and oneness of moral and spiritual life; and that this assimilation of children to their parents, the natural product of association, is greatly favored by that likeness of tastes and tempers, which, by the very laws of their origin, children receive at the germination and earliest nurture of their natural lives. I propose at this time to finish what I have to say upon this most important topic.

I. There is a necessary implication from the views I have been presenting, whose radical character, I fear, will be enough, with some, to bring the whole doctrine into discredit. But I would not disguise that these views are false, or this statement, which I give in the words of a most quickening author, Dr. Bushnell, is true: According to the true idea of Christian education, "the child is to grow up a Christian, and never know himself as being otherwise."

The recognition of the unity of the family in Christian privilege, is the expectation that the children will come up in the faith and obedience of the parents. The promise to Abraham—"Unto thee, and to thy seed after thee—I will be their God"—anticipates the reproduction of Abraham's spirit in Abraham's offspring. Christianity, absorbing into itself the grand ideas, and inheriting the supreme privileges of Judaism by its organic connection with it, coming into possession of this promise, enjoys the same expectation that the faith of Abraham's spiritual seed will be reproduced in their seed, through the living forces of the family.

Look at these forces. First, there is in the Christian family a regenerated parentage—perhaps, more accurately, regenerated parents—to be origin to the lives of children. I am aware that the sanctification of the nature is, at the best, incomplete; nor do I forget those pregnant words of the Apostle: "*And if Christ be in you, the body is dead because of sin,*" i. e., mortal, essentially unhealed, left in groanings for the "adoption," to-wit, its own redemption. The virus of Adam's transgression yet floats, and rankles, and curses there, even unto mortality and death. The natural origin to life is impure and death-smitten, even when it is found in the spiritually purified—the true sons of God. Hence, I think those carry their views too far, who hold that the laws of propagation, in the power of the spirit of God may be confidently looked to for a general sanctification of births. There is no absurdity in the idea. The forces, ideally, so far as regeneration is connected with human agency, may be sufficient; and the Holy Spirit of God may surely choose his own time for the renewal of the nature, even though it be with the very incipiences of the life. And such sanctifications there have been, as in the cases of Samuel, Jeremiah, and John the Baptist. And we cannot say but that the ultimate plan of God for the renewal of the world may embrace the production of a piety so thorough and searching, that births shall ordinarily become holy. But this is a question of *fact*; and in actual developments we see little to favor such an expectation, and we can see much in the incurable maladies of the body, which only the resurrection is looked to to expel, to discourage an expectation so glowing.

But even now, with all the lurking death in the nature, is it an indifferent thing, as respects piety, whether one's life takes origin in chaste, self-restrained, holy parentage, or in a parentage stricken through with death

in every part; full of passions, lusts, impieties? Whether the heart beneath which one is nurtured is that of a pious Hannah, the unconscious moving of whose lips is that of earnest, struggling supplication, and living vows of consecration on her own behalf, and on behalf of the life her blood nourishes, and whose very breathings are those of adoration and thoughtful worship, and exulting expectation; or that of a mother whose blood is fevered with worldliness and self-seeking, or curdled with fretfulness and complainings, and contempt of her office?

But if we neglect wholly the consideration of that attemping of blood, brought to parents through the personal sanctification wrought by the Spirit, and consider only the power of religion in the house in creating an atmosphere of its own, which the child breathes from the very opening of its moral life, we shall find in these family powers and influences an energy brought to bear for the sanctification of the young life incomparably greater, in proportion to the resistance encountered, than the power of those arguments and appeals, which are relied on for the conversion of adults to God.

This spiritually curative energy of the Christian family is brought to view in the very rich words of Neander, a leading historian of the church. In developing the theory of infant baptism, he says: "It is the idea of infant baptism that Christ, through the divine life which he imparted to, and revealed in human nature, sanctified that nature from the germ of its earliest development. The child born in a Christian family was, when all things were as they should be, to have this advantage above others, that he did not first come to Christianity out of heathenism, or the sinful nature-life, but from the first dawning of consciousness, unfolded his powers under the imperceptible, preventing, influence of a sanctifying, ennobling religion; that with the earliest germination of the natural self-conscious life, another divine principle of life, transforming the nature, should be brought nigh to him, ere yet the ungodly principle should come into full activity, and the latter should at once find here its powerful counterpoise. In such a life, the new birth was not to constitute a new crisis, beginning at some definable moment, but was to begin imperceptibly, and so proceed through the whole life. Hence baptism, the visible sign of regeneration, was to be given to the child at the very outset; the child was to be consecrated to the Redeemer from the beginning of its life. From this idea, founded on what is inmost in Christianity, becoming predominant in the feelings of Christians, resulted the practice of infant baptism."

This passage exhibits in an impressive manner, not merely the rationality of infant baptism but also the reasonableness of looking for a Christian development in the children of the Christian family; and the former through, and only through, the latter. The believer in the baptism of infants ought to be the last to call in question the propriety of looking

for a Christian development within the Christian family; for there is no meaning or dignity in the rite, when you deny that there is attainable basis for the presumption that the faith of the parents will be the faith of the children; that occasions, in the idea of the ordinance, are working to secure the Christian character of the child; that such character already *is, in the occasions of its production*, parental piety being the seed and life-blood of religion in their children. It is, thus, the legitimate expectation of the Christian system, at least, according to the version we give of it in our church order, that in the Christian family children develop as Christians.*

II. The acceptance of the doctrine, that Christianity fairly looks for the Christian development of children in the Christian home carries with it important changes in the views held of Christian truth Christian forces and Christian methods.

There is hardly a more radical practical doctrine. It gives a new tone to Christian feeling and expectation, and a new direction to Christian effort. It widens out our view in some quarters across the breadth of continents. But there is a tone of loveliness to all these new creations of thought and new births of feeling, and quickenings of faith and expectation. A shock is given only to the withered theorist and bigot—the man who would rather the stars should not be suns, than that his theory of their nature, as burning candles a mile or two above his head, should be discredited.

For example, if it is the just expectation of the Christian system that children in the Christian family grow up as Christians, then, the

[Some, curiously enough, are bewildered by the assertion that a Christian development of children is attainable, and really, on the ground that they cannot see *how* the Holy Spirit can reach the mind of the infant. The assertion has even an unorthodox sound to them, as if it dispensed with the necessity of regeneration. But is regeneration without mystery in the case of the adult? Is it not so emphatically a *work of God*, that it is even unnatural to limit its occurrence by times, methods, or occasions. But *we* get at the mind of the infant. It is the indispensable condition of its development, that it be reached by something out of itself. Is God alone shut out from the infant spirit? Receiving influence—mentally, morally and spiritually nurtured by that which offers itself to it, and often, and generally, to its cursing and death—can it not receive *Christian* influence? And cannot God make use of this Christian influence as the medium of sanctifying it, as readily as he can make use of the truth contained in the forms of language addressed to the deliberate reason of adults, to the same end? Settle that God proposes to be the God of the family as such, and we may leave the question of *methods* to him. The sanctification of infants through the spiritual influences of the pious home, involves no other principles of the divine action in regeneration than those employed in the new birth of adults. All is, we cannot catch, and so become sensible of, the subtle influences which make spiritual appeal to the unfolding nature.]

prevalent notion that all who come to years of deliberation need conversion ought not to be true.

Some, that is those in whom the influences of the Christian family have taken effect, need rather the development of a spiritual life, which began with the opening of their existence, or before the birth of the deliberate judgement. The idea expressed in the language of Neander: "In such a life, the new birth was not to constitute a definite crisis, beginning at some definable moment, but was to begin imperceptibly and so proceed through the whole life," is an idea which has not penetrated the mind of many well meaning Christians. They have no room for it in their insufficient theories. They think of nothing as true piety, which does not begin in a sort of spiritual earthquake. They do not conceive of it as the development of a germ; least of all, as a germ having a possible existence within the breast of the tender infant, and bursting into development with its unfolding. They cannot see it, and so they cannot allow its existence. They want the first stage, that of intelligent hearing; the second stage, that of conviction; the third stage, that of yielding; all, under the eye of a clearly discerning consciousness, before they can be satisfied of the soundness of conversion. Thus they make age in sin an indispensable condition of riddance from sin; the Holy Spirit cannot act until one has become thoroughly competent as a sinner.

But there ought to be a multitude, growing up as members of our churches, not needing conversion, whose development is Christian under the action of the spirit of God, through the forces of the Christian family.

Many, beginning by explaining man's sin, in the general, by organic laws—hereditary and family influences—in the interest of orthodoxy, practically ignore those laws, when the object is to regain that which was lost by their action. The exacting theories of conversion which are set up can be realized only by a previous hardening and malignity. Those who have enjoyed a nurture in the Lord, are put to realizing conditions which assume that this nurture has produced no effect. How many children, of faithful Christian training, have experienced the bitterness of not being able sufficiently to *hate God* to pass through conversion into safety! Sin itself has gained a certain unreality to their minds, through the hard speeches put into their mouths against themselves, which their regard for the doctrines of religion would not allow them to withhold, but which they could charge with little meaning. They seem to themselves to have been ever in the struggle to do right and please God, while under the necessity of applying to themselves epithets belonging to confirmed and willful transgression. There are many from whom to demand experience of the set exercises of conversion, is to exclude them from the mercies of that Savior, who accepted his disciples only for following him. There is place, in God's order, for the effects of a nurture, which, like the influence of Na-

ture's motherhood upon the germ of the seed by a process insensible and deeply hidden in its beginnings, develops "first the blade, then the ear, after that the full corn in the ear." It is by no means inevitable that we thrust our children out into the godless world, and then go forth to reclaim them in heated campaigns of Christian service. We may bring them up in the nurture of the Lord, instead of thus driving them outside the circle of grace, to regain them again, if possible, by frantic exertions of power.

But again, baptized children have a certain modified membership in the church. Strangely enough, this must be propounded as a doctrine which the church *ought* to receive, and *will* receive in adjusting itself to the true idea of Christian nurture. It should appear that the contrary view, for churches practicing infant baptism, is an absurdity. If children have no membership in the church to what has come their baptism by the church? Baptism is the initiatory rite of the church, *i. e.*, it initiates into the church. It must enter one into *some* connection with it. It is demonstrative, *showing*, in its character; and it shows one as pledged to God and so, separated from the world, and belonging with the peculiar people. Applied to children, it recognizes in them that which it recognizes in adults—the prospective heirs of salvation; and thus, through a hope which is *faith*, connects them with the congregation of God. In it they are set forth as the lambs of the fold, the minors of the heavenly citizenship, eligible to all the privileges and prerogatives, of the church *as soon as they will receive them*. As Samuel came into being with the vows of a consecrated life upon him, and even bound to the austerities of a Nazirite; so do children, in their baptism, come under the obligations of a life consecrated to the Redeemer.

Some affect to find absurdity in the notion of the membership of children in the church. But there is just as much, and just as little absurdity in it, as in the notion of the membership of children in the state. The child is an incomplete citizen, and is recognized as such. Its rights of property and life, its social interests, the law protects, as of one who is a member of the state, and with all the sacredness with which it guards those of a competent actor in affairs. A minor is as really a member of the state, as one advanced to the full prerogatives of a citizen. As much as this, at least, is clear, a church ought not to baptize its infants, or, baptizing them, it ought to put them on its list of incomplete members; administering a discipline, of the nature of nurture, adapted to their years, and bringing them forward to complete membership at the earliest practicable period.

This view opens glad prospects for the future of the church.

One of the most gifted writers in our country, Dr. Bushnell, whose work, "Christian Nurture," ought to be in the hand of every parent,

makes the solution of the problem of the world, the vindication of God in "sin, suffering, punishment, and all evil pertaining to the race" turn upon this very fact of family religion. His fundamental assertion is, that "God is inserting such laws of population that piety itself shall overpopulate the world." Family propagation is one of the two principle modes, the other being conversion, by which the kingdom of God is to be extended among men. His principle positions are these: The church-economy, by its baptism of children, and its receiving of them to its membership, appropriates to itself the law of family increase. Now through the gradual refinement of the Christian stock, from the residence of grace in the family for generations, births are to become sanctified. Incidental to this progress in race purity, is to be a vast increase in wealth, talent populating power, and whatsoever gives predominance to a people. Meantime the ranks of the world are to be thinned by conversions, by the increasing feebleness and decay incidental to a course of sin; and the result of these forces, working side by side to the same end though by contrary processes, is the final possession of the world by the godly seed. The magnificent results should be contemplated in the author's own words:—

"We are not to assume, with many, that the world is now just upon its close, but to look upon it as barely having opened its first chapter of history. Its real value, and what is really to come of it, probably does not even yet begin to appear. When its propagations cease to be mere propagations of evil, or moral damage and disaster, and become propagations of sanctified life, and ages of life; when the numbers, talents, comforts, powers of the immense godly populations are increased to more than a hundred-fold what they now are; and when, at some incomputable distance of time, whose rate of approach is only hinted by the geologic ages of the planet, they look back upon us as contemporaries almost of Adam, and forward through ages of blessing just begun, beholding so many worlds full of regenerate mind and character, pouring in from hence to overpeople, as it were, eternity itself, they will certainly have a very different idea of the scheme of existence from that which we most naturally take up now. Then it will be confessed that the nurture of the Lord has meaning and force enough to change the aspect of every thing in God's plan. Our scheme of propagated and derivative life is no longer a scheme of disadvantage, but a mode of induction that gives to every soul the noblest, safest beginning possible."—(Christian Nurture, 215–16.)

Nqw, while I am not prepared to put implicit confidence in these magnificent speculations, they are grandly suggestive, on almost any view of the future, with reference to the mission of the family in changing the face of the world. The incomputable ages, required for the development of these results, may not be afforded. *The judge may stand before the door.* And this *glorious appearing of the great God and our Savior,*

coming now, or so tardily that the Lord is still charged with slackness concerning his coming, *bringing in transformations*, may constitute the *blessed hope*. The "dead" body may not get beyond its groaning for the "adoption," this side of the manifestation of the Life Giver. A crisis may intervene between the dishonor and the glory, the misery and the joy, so that the latter may be no regular development from the former. The doctrine of Last Things must inevitably give coloring to many of our views, and there is no subject more hopelessly obscure; upon which a greater variety of guesses are formed, or opinions held.

But, in any case, there is abundant truth in the views presented. For, unless we would relinquish consistency of opinions, and claim to propriety in the administration and use of ordinances, and some of our most precious hopes, the Christian scheme does take advantage of the law of family increase, and, if the world continues long enough, will over-people it. For it claims the children of its own *as its own*, and counts them in, securing them by an adapted and competent scheme of grace. If not seminally sanctified by the penetrative sanctification of their parents, and this may indeed be, they are spiritually renewed through the gracious affections of the house. Conversion should not be the only, nor the principal, means of increase to the church of God. Family grace deserves exalted estimate as a means of the great ingathering.

III. Vast wealth of practical suggestion is enfolded within the views I have presented.

The inestimable importance of family life—that it be beautiful and godly—is their first pregnant suggestion. For the power to which it looks for the production of its results, is a penetrative piety which informs and gives mold to the very persons of parents, sanctifying their feelings, views and aims, correcting their passions and spontaneous impulses, and filling the home with gracious affections as an atmosphere. The whole process is vital. It does not count children the better for mere external connection with those accepted of God, or for any ceremony or church-privilege. It counts them as saved by the searching, life-giving energy of the spirit of piety, enveloping and pervading their being from its very germinal condition. No formal piety, nor lifeless scrupulosity, can approach this result. It is a birth of spiritual energy. Nothing more effectively shows God's expectation that his children live spiritual lives than this; that he puts the religious character and destiny of the coming generations in the keeping of their piety and holy love. These views make loud and affecting call for an efficient, pervading, piety sanctifying thought, feeling and activity. They charge with importance every look, gesture and spontaneous action; showing that it is needful that our characters be profoundly wrought-in of God, and invigorate the sense of responsibility for every thought, feeling, and imagination.

They show also, that all that is done for the true interests of the family is done for the church of God. The property, which is sent on an errand of conversion, is not the only portion which has found religious use; but that, which, in a Christian way, cultures, beautifies and ennobles family life.

These views also invest with great honor and dignity the parental relation, and are calculated to rebuke grave vices of American character and practice. A narrow and effervescing, and impatient energy, which ever feels the prick of the spurs of haughty, and essentially ignoble, ambitions occupied in the strife for appearances, is fast absorbing the fresh instincts, and sentiments, and passions of our humanity; for many, endowed for sweet and holy ministries at the domestic altar, despising their glory, affect glare and showy accomplishment, and, denied public station, appease their ambitions by a glitter of varnish and gilding, which forbids children and expels home. The noble dignity and sacredness of motherhood, as nearly *holy* as anything natural can be, and revered by all deep natures, is unappreciated in this shallow and sensual development; and crimes crouch securely under the privacy of the family. Woman is sinned against in the intolerable burdens our vain style of life heaps upon her; so that often, those of the noblest ideals, and most reverently appreciative of woman's mission and prerogatives, sink helpless under their burdens, and bewail the possession of their most sacred, because fatal, gift. Our type of civilization is artificial and coarse; untrue to nature, and therefore lacking in dignity and excellence. We leave small room for the family; and hence a dry rot is working upon us.

But what if the family is meant to be a section of the church of God—sprinkled over of the blood of Jesus and inhabited of the Spirit? Ought not this view to redeem it from all prostitutions teaching that marriage is a relation of such fine dignity that those constituted one by God's ordinance, fulfilling their office, are priests of God to the coming people.

Our church life, also, sadly needs correction. It needs to be set into adjustment with the demands of Christian nurture. Ours is a religion of spasmodic force. We go out occasionally to drive the world into our nets. Alas, how little of that style of godliness brought to view in those words of the first Psalm, which so beautifully combine the description of character and of condition: "And he shall be like a tree planted by the rivers of water; his leaf also shall not wither, and whatsoever he doeth shall prosper!" Intermittent, impatient, violent, it is not a religion of life and peace.

We need to get deeper into the life of the gospel. The great demand is for the development of noble, powerful, impregnating life in the church of God. The religion of occasions, and violent experience, must give place to the religion of those filled with the spirit, brooding into life, with

a gentle spirituality, the little ones claimed of Jesus. The Sabbath School is a most inviting field for this nurture. It ought to be a thoroughly spiritual institution, pervaded with an atmosphere full of vital Christian forces. The primary effort ought to be, not to interest but to save—to interest so as to save. Ingenuity ought to be tasked, not in devising shows, diversions and entertainments of the fancy—counting mere interest, from whatever source derived, as great gain—but in getting the truth of Jesus, in working forms, into connection with the mind and heart. Every worker in it should have a heart pulsating with love to Jesus. There should be a *spiritual* attraction to bind the pupil to the teacher. Revival seasons, the mere heats of which, by a grievous abuse, are often substituted for religion, constituting all of even the semblance of piety, ought not to be waited for; but that honorable confidence in the truth, and in God, should be exercised, which believes in present though unseen results, from present labors.

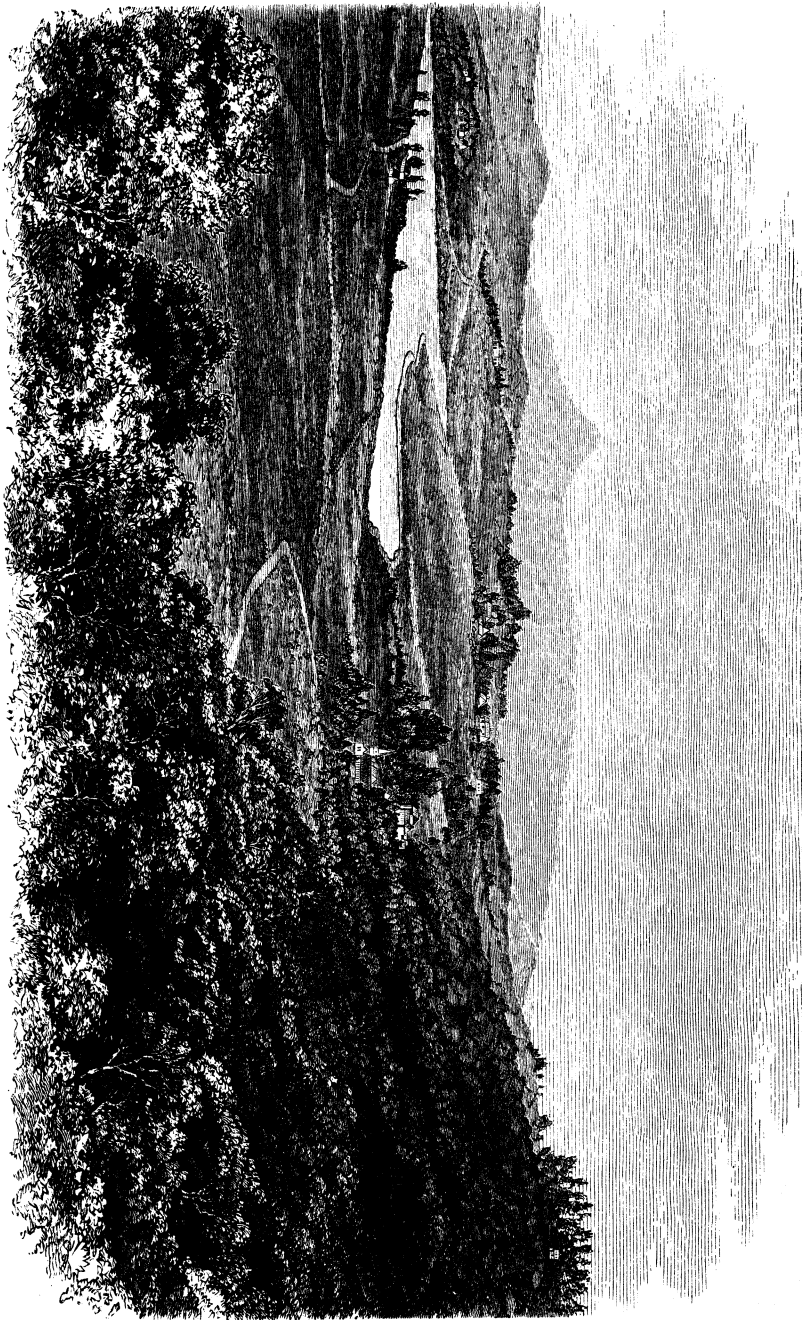
We must allow, in our theories, a place for family piety produced by nurture—must put in due relation, imparting to it vitality—infant baptism, and recognise a membership of children in the church. In short the mechanical, the violent, the explosive, the temporary, must give way to life; and the conversion of regular stages must take its place by the side of the not less real, or honorable, life in God, secured by a nurture imperceptible in its beginnings and processes, but gloriously real in its results.

The pendulum never rests at the middle point. It swings now far to the right; now, equally far to the left. In this country, it has attained its extreme left. Others make the church everything; we make the church nothing—a mere society of men, ensouled of no Christ, informed and empowered of no heavenly Spirit. Some so confound new birth and Christian birth, as to have no solicitude for those born into Christian privilege; we think so lightly of Christian birth as to ignore the existence of nurture in the Lord, and demand such and such explosive signs within the consciousness, as the necessary evidence of life in God. I say *we*—I hope not *we*. The pendulum is on the return. Christian nurture must have recognition, or the church of this land must suffer incomparable loss. In the Sabbath School it has long had something of recognition by the side of our rigid theories. It deserves and must have the more important recognition of the Christian home, which is emphatically *its* home. Our piety must acquire many absent juices and flavors. It must recognize the lambs of the flock, and yet, not on the ground of having physical connection with the sheep, but as those yielding signs of the efficiency of a penetrative, household grace. In short we must look for church growth in feeding the sheep, and in feeding the lambs.

15-008

The present incompetency of the majority in the churches to enter into this great scheme of Christian nurture, or the incomplete success which might attend the efforts of those most competent, furnishes no objection to it. We must work *towards* God's order. We cannot hope for tolerable results, until we work in harmony with God's system. If the Christian scheme looks to the nurture of the little ones in Christian virtue and piety, the ignoring of this order of Christ may even be that fatal mistake which brings on this weakness and distortion of character in the churches. The very consideration brought to discredit church-growth by nurture, is just the proof of the inadequacy of the present mode of growth by adult conversions, to realize the idea of the "glorious church." Until we set church-life, and home-life in train for the results contemplated by Christian nurture, we cannot, of course, realize them. We must work towards the piety of the house, even though our efforts be as little successful as in the strife for perfection.

15-008



KODIKANAL, SOUTHERN INDIA.—FROM THE WEST.



CASTE IN INDIA.

IN MEMORIAM.

HISTORICAL SERMON,

DELIVERED BY

REV. R. V. DODGE,

AT THE

DEDICATION OF THE THIRD PRESBYTERIAN CHURCH

SPRINGFIELD, ILLS.,

SUNDAY, APRIL 12, 1868

SPRINGFIELD, ILLS. :
PRINTED BY THE ILLINOIS JOURNAL
1868.

CORRESPONDENCE.

SPRINGFIELD, ILLINOIS, April 15th, 1868.

REV. R. V. DODGE—

Dear Sir :

Having heard your Sermon at the Third Presbyterian Church on Sunday morning, 12th inst., on the "Early History of the Church," during your ministrations as its first Pastor, and your warm and just tribute to the character and usefulness of its deceased members, tender you our sincere thanks for the same; and feeling, in common with others, that its incidents and memorials should be preserved, request a copy for publication.

R. F. RUTH,

B. C. McQUESTEN,

J. S. VREDENBURG,

R. W. DILLER,

J. L. LAMB,

E. B. PEASE,

E. R. ULRICH,

E. L. BAKER.

B. Pease, E. R. Ulrich, E. L. Baker and others :

Your note of the 15th inst., is received. I am gratified with notice of the "Memorial" Sermon, and as it was prepared for the use and benefit of the Third Church, I do not feel at liberty to refuse your request. The Sermon is, therefore, at your disposal, whole or in part, as you may see fit.

Truly, Yours,

R. V. DODGE.

16th, 1868.

S E R M O N .

Psalms 77th: 11. "I will remember the works of the Lord; surely I will remember Thy works of old. I will meditate, also, of all Thy work and talk of Thy doings."

'Tis well to withdraw ourselves, at times, from the world's busy scenes, and away from its bustling cares, to sit and muse on the history of the past. Every life has its history; none so uneventful as not to contain within itself experiences fraught with instruction, and lessons of profit. All of us have "a tale that may be told," and wondrous as the outward may have been, yet the inward life, in the deep consciousness of the soul, has its struggles, trials and experiences, recorded in the tablets of memory, never to be effaced.

When evening's twilight hour has come, or the stillness of night is around us, or the hushed silence of the sick chamber is felt, then is memory busy; and thronging troops of past events come in crowds, demanding thought and exciting varied emotions, according to their character, whether joyous or sad, or calmly peaceful.

The Psalmist is thus musing. 'Tis in the twilight of life, and the deepening shadows are reminding him that death's darkness is coming on apace. But his thoughts are in the far distant past. As a *king* he has had much to do with his nation's life, and well may he ponder on the influence his reign has exerted on that people's peace and happiness. "Have I been a good and faithful monarch—have I done what lay in my power for the elevation and prosperity of

my subjects, and when I die will my memory live in the tears and heartfelt grief of a grateful people?" Blessed is the land whose rulers live in the fear of God, and recognize their responsibility before Him by whom kings reign, and to whom the great ones of earth must render account.

David had also had much to do in the church's life. The "sweet singer of Israel" had borne a prominent part in conducting the affairs of Zion, and by example and the pious effusions of his music, had rendered important service in the sustaining of God's beloved church. So from the earthly throne he filled in Israel's kingdom, his thoughts ascended to Zion's King, who reigns in Heaven; and there came before him the remembrance of that wondrous care which the Lord had taken of his people, what wonders He had performed of old, and all his mighty acts in behalf of Israel, so many of which are recorded in the pages of Holy Writ, and are so familiar to every Bible reader; and as he thus thought, his heart re-echoed the dying words of Moses: "Happy art thou, O, Israel! who is like unto thee, O, people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency!" Well may such remembrances of all the work of God in former days elicit the expression: "What hath God wrought?" while gratitude and trust are excited; gratitude for the past, so full of the Lord's great goodness, and trust in his ability and willingness to help in time to come.

But David must needs descend from his high earthly position as king, to take the lowly place of simply a *man*, a unit amid the masses, and consider his personal and individual responsibility. His musings must now be simply in relation to himself. "What am I, what have I been, how will I appear at God's judgment bar?" He turns from the far distant past, the wonders of Israel's history, to the more narrow compass of his own brief existence. That experience would indeed be slight which had no personal remembrances on which to meditate; and unprofitable that meditation which did not rest in God's dealings with self, His

boundless mercy and unexampled love, the deliverances of the soul, and the sweet instructions and leadings of Divine grace. David had these rich experiences, and the recollections of life were full of matter for thought and meditation.

Doubtless, many a time the visions of youth returned, (for, is it not so, that as age comes on the mind turns back with more fondness to the earliest days of life ?) and he would think of himself, when a shepherd lad, he fed his father's sheep on the plains of Bethlehem, and whiled away the hours of the day with melodies on his rustic harp. Those were sweet days of calm and innocence ; and we are reminded of David's youth whenever we read Bunyan's description of the shepherd boy in the Vale of Contentment, as he sings :—

“He that is down need fear no fall,
He that is low no pride ;
He that is humble ever shall
Have God to be his guide.”

But how soon those days of privacy and contentment were passed. He saw himself led by the hand of a special providence, step by step, from the day when the proud insulter of the armies of Israel fell before him, until, after the stormy passions of the jealous Saul had been stilled, and he with Jonathan, his son, David's most loved friend, lay cold in death on the heights of Gilboa, *he* then was proclaimed King over Israel, and reigned the Lord's anointed. In surveying this exalted position, so unexpected and so marvelous a change for the shepherd boy, we hear his lips murmuring in soft words : “Thy gentleness hath made me great.” For 'twas a gentle hand that had led him thus far. Pleasant and soft had the experiences of God's loving care hitherto been.

But, as he mused, he could see that life with him had not been an unchequered one. He had had his times of grief and trouble. He had found that with power and worldly eminence had come sorrow and a long train of difficulties. The head that wears a crown often finds it

heavy, specially if he be a servant of that King whose only earthly crown was one of thorns.

David had had his special calamities, the saddest of which, and whose memories of grief never left him, was the rebellion of Absalom. His life and throne had been saved only by the death of that loved traitor, his favored son.

And as a man of God, he had had his deep religious experiences in the struggles of a depraved nature, the falls into which it brought him, and the utter anguish of soul it cost to recover him. Witness those intense burstings of an anguished nature, as here recorded: "Against Thee, Thee only, have I sinned. Behold, I was shapen in iniquity, and in sin did my mother conceive me. Deliver me from blood-guiltiness, O God, thou God of my salvation. The sacrifices of God are a broken spirit; a broken and a contrite heart, O, God, thou wilt not despise." What views had he of the power of prayer: "This poor man cried and the Lord heard him, and saved him out of all his troubles." And though it seemed at times as if all the waves and billows of God had rolled over him, yet had he been brought through in safety, and his feet planted in a "wealthy place," so that his constant cry is: "The goodness of God, how great."

Thus did David muse upon the works of the Lord, His wonders of old, and *here* has he talked of His doings. For who speaks with more power to the soul than does David in these recorded experiences. It is man talking with man and touching responsive chords; how cheering, too, and encouraging, even in the fact that if David, God's special friend had such experiences in the heights and depths of religious life, we poor ordinary ones, so far below that eminent saint, need not wonder if such should fall to us also, and that the same good Lord will deliver us.

And now we are called upon at this time to engage in similar meditations, and our talk is to be of the doings of the Lord. We meet beneath the roof of this beautiful

building which you, His servants, have been permitted to erect, and dedicate this day to His service. May He receive this, your offering, and record His name here in letters of living fire. And do *you*, also, remember that not even the most splendid edifice is so fit a habitation for the Holy One as is the heart of the humble worshipper, as the Lord Himself declares: "The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest? for all those things hath my hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is of a poor and contrite spirit, and trembleth at my word." Let your hearts, then, go with this building, and in its dedication so do you reconsecrate yourselves to His service, bearing in mind that not only within these walls, but everywhere, even as God is everywhere, so are you His servants.

"For not in temple hour alone,
In cloistered shades 'neath sculptured stone,
Stands now God's house below;
But wheresoe'er His radiance bright
Gleams on our darkness, and 'tis light,
His presence we may know.

"Transfigured in His glory, fair
The whole earth stands one house of prayer,
One ante-room of Heaven;
For surely, though we know it not,
God's presence is in every spot,
To those who seek it given.

"Then let us strive, and work and wait,
As those who see that opened gate,
That glory in our night;
So that, at last, through Christ, the way,
We too may tread that land of day,
Where God, the Lord, is light."

With such sentiments in your soul, and devoting yourselves, with this house, to the Lord to-day, then will He come indeed, and crown your acts of consecration with His blessing. His spirit will descend and fill your hearts with His love, and cause your future efforts to be greatly pros-

pered. Would that to-day the manifestations of his presence where as in the day when Solomon's temple was dedicated ; for it is said : " It came even to pass as the trumpeters and singers were as one to make one sound to be heard in praising and thanking the Lord, and when they lifted their voice with the trumpets and cymbals, and instruments of music and praised the Lord, saying, For He is good, for His mercy endureth forever ; that then the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister, by reason of the cloud ; for the glory of the Lord had filled the house of God."

Many of us have special topics of musing to-day, and thought is very busy. Memories crowd upon us, and the days of old come up in review—a score of years in the life of a christian or that of a church is not so short a period, but it may have a varied experience of much interest, and pregnant with rich instruction. Out of all these memories it has fallen to my duty to select such as pertain more specially to the early history of the church, leaving the more private experiences of the inner life for solemn and quiet meditation, "when none but God is near." Let us then remember the works of the Lord in behalf of His church ; let us remember His works of old, and meditate upon all His work, and for a little while to-day talk of his doings.

The Third Church of Springfield, Illinois, lacks only one of a score of years in age. Its origin was one of trial and difficulty ; but when God has been so good, all unpleasant reminiscences may as well be buried in Lethe's waters, or if recalled, only to show how the great Head of the Church brings good out of evil, and "causes the wrath of man to praise Him, and restrains the remainder of his wrath."

We have before us an evidence of the manner in which the good spirit of the Lord thwarts the purpose of Satan, who strives to promote dissension and bitterness, yea, and too often partially succeeds, so that churches divide, and

even *brethren* fall out and disagree. But, ah, what at first only appeared sad and disastrous, results actually in the furtherance of the Gospel. A new spirit of activity is inspired, and frequently instead of one listless, lifeless church, two or more spring up into earnest, faithful living churches, who soon learn to drop their animosities, and cease to provoke one another, except, (according to the Apostolic injunction,) "unto love and to good works." And God has shown that a living separateness is better than a dead union. It is even questionable whether organic union is preferable, as there is danger lest the very largeness of a body may diminish the celerity and activity of its movements. However this may be, this church may indeed rejoice to-day that, hand in hand, and heart with heart, she stands with the mother church, (or rather a sister beloved,) in loving efforts to promote the cause of Christ "on earth, peace and good will toward man."

On the 7th day of February, 1849, the Third Church of Springfield was organized by the Presbytery of Sangamon, out of a colony of forty-four members, from the First Presbyterian Church, of this city, and on the same day three elders were elected and installed, viz: Aschel Stone, James L. Lamb and Edmund R. Wiley, of whom two still survive and one "is not."

It is proper to notice here that there was one who had intended to cast his lot with this little company, but death claimed him before the organization was effected. His name was on the list to be presented to the Presbytery, but before it could be done, the fatal star was affixed, directing that God had called him higher, and from a toiling, suffering church on earth, had transferred him to the holy, triumphant and resting church above.

He may, indeed, be claimed as the *first* of this group to ascend on high and wear the incorruptible crown. Eminently prepared was he by God's grace for that transition. For a number of months previous, perhaps amounting to years, he had arisen to a higher conception of Christian

life ; had recognized that all that was worth living for on earth was for God's glory in the selection of man, and consequently had attained a spirituality of mind and devotion of heart more than ordinary. Some of us recall his zeal and earnestness, and how he was gradually preparing for the blessed change, until fully ripened, his Lord came and gathered his old servant into his garner. And this church began its life with precious memories of their comrade and fellow disciple, and who knows but that the fragrance of his piety and the power of his prayers remained long after his soul had departed. The older members will recognize in the subject of this sketch the name of John M. Cabanis.

Owing to various circumstances not now to be mentioned, the one whom you called as your first pastor, having declined the call, he was prevailed upon to visit the church with a view to reconsider the declinature if it should appear duty to do so. He came, and on Sabbath, March 25th, 1849, in the morning, preached his first sermon to the new church from Luke 12 : 32. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Ah, have not some of that little flock then addressed from these sacred words, already tested this delightful promise, and are now enjoying the blessedness of that kingdom? At night he preached on 1 John 3 : 2. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." Some who heard those words then have experienced the surprising change they announce, and are *satisfied in His likeness*.

His objections being removed by the sight of a lively, working church, united and harmonious, he now withdrew his declinature, accepted the call, and removed to this city in time to commence his regular ministrations on the 29th of April, 1849.

The court house, of this city, was the *first* temple of worship occupied by this church. Rough and unpleasant as

many of the associations of such a place may be, yet with us there are many, also most precious, and of fragrant memory. God put *His* name there, and came to bless with mighty power His waiting people. Our little prayer meetings! Who forgets that hallowed circle, when "all were, with one accord, in one place," not a member absent, save from providential reasons. Was it a wonder, when we remember the promptness and punctuality of the members at this meeting for prayer, (which always is the *very pulse* of a church's life,) that in less than a year the spirit of the Lord descended in fruitful showers, giving us a rich ingathering, and some of the fruits stand forth to-day! God is faithful to His word. "Ask and ye shall receive."

On the 2d day of August, 1849, your first Pastor was installed by a committee of Presbytery, consisting of Rev. Dr. Smith and Rev. Messrs. George W. McKinley and Thomas Galt. Dr. Smith preached the sermon on Col. 1: 28. "When we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." If memory serves me rightly, Mr. McKinley delivered the charge to the people, and Mr. Galt the one to the newly-installed pastor.

The first sermon preached after the installation by your Pastor, on the succeeding Sabbath, was in the morning on 1 Cor. 1: 2. "For I determined not to know anything among you save Jesus Christ and Him crucified." And at night, on Eph. 6: 19. "And for me that utterance may be given unto me that I may open my mouth boldly to make known the mystery of the Gospel." Oh, what mingled thoughts these memories suggest; thoughts of personal unfaithfulness, and yet of God's goodness. How gracious is our Lord, even to His poor unfaithful servants!

The church moved on, increasing in favor, though for some months in rather a cold, unpromising state; still, as was perceived afterwards, God was working in His own peculiar way by the "still small voice" of His spirit, until the time came for the full development of the work. The

fall and early part of the winter succeeding, were signalized by the arrival among us of the Portuguese refugees, under the guidance of Messrs. Sautelle and Lathrop. Fleeing from the tyranny of Popery, they came to seek an asylum in this free land, and choosing the "Prairie State," they settled here. God blessed the kindness and liberality of the citizens who so generously provided for the wants of this poor and comparatively ignorant people; for only a few weeks had elapsed from the time of their arrival when the windows of Heaven were opened, and a glorious blessing was poured out. So in the experience of a blessed return it was found:—

"The quality of mercy is not strained,
It droppeth as the gentle rain from Heaven
Upon the place beneath; it is twice blest—
It blesses him that gives, and him that takes."

The present thrifty condition of that once unfortunate people evinces that they have been kindly treated, and their generous benefactors have no reason to regret what they did, as the prosperity of this beautiful city well indicates. "Blessed is he that considereth the poor."

The beginning of the work of grace which commemorates the opening of the year 1850, some of us remember. At a neighborhood prayer meeting, two of our dear youth manifested a deep interest in "personal religion," and showed that the spirit was evidently at work. The church awoke to the fact. The Pastor, with an elder, visited every member of the church, and obtained a pledge from each and all that, God helping, they would both pray for a revival, and by personal attendance and labor, render assistance to the work.

The protracted meeting began, and though during the first week the attendance was small, yet we were encouraged, for God's people were in their places and praying. The second week saw the congregations greatly enlarged, and a deep interest was manifested. The third week, and the

house could not contain the multitude that sought admission.

Oh, what a pleasant time that was. Our hearts do burn within us as we recall those delightful scenes. The immediate results were the addition of *twenty-seven* to the church, the majority from the teachers and scholars of the Sabbath school. This number is small, perhaps, as compared with the results of revivals in later days, but in the circumstances of the church at that time, it was deemed a glorious ingathering, while the effects of the revival extended to other churches in the city.

Of that number, *twenty-seven*, *four*, we know, have passed away, and, we trust, to the "better land." One was that sweet and lovely young christian, Mrs. Hannah Fisher Cullom, first wife of your present honorable representative in Congress. Another was that precious child of the covenant, Mrs. Sarah Beach Nolt, daughter of Richard H. Beach, formerly an elder in this church. She was one of *the two*, I believe, who first gave evidence of the work of God at that neighborhood prayer meeting. The other two were with us but a little time, and died away from the city, Miss Elizabeth Glenn and Mrs. Elizabeth Phelps. They both died in but little over a year after their connection with the church. The report from their death bed was most cheering; and from Mrs. Phelps, who was a converted Roman Catholic, there came, as her last message to her Pastor, words the most sweet and encouraging that can fall upon a minister's ears. "*Tell him, I thank God for having been permitted to hear the Gospel from his lips.*"

By this revival, the church was greatly built up and encouraged, for the Lord had given his testimony to it as a vine of his own planting.

August 3d, 1851, the first house of worship built by this people was dedicated to the service of God. Who can forget that day? The heavens poured down rain literally in sheets, and in consequence, the congregation was not

large. Mr. Pitner, of the Methodist charge, turned in with us, (as so few were present in his own house of worship,) and participated in the services. We had a pleasant time. The dedication sermon was preached by the Pastor's brother, Rev. J. V. Dodge, from 2 Chron. 6: 2. "But I have built a house of habitation for Thee, and a place for Thy dwelling forever." And our hearts were specially stirred by the sublime passage of Scripture introduced, reaching to a very climax of grandeur.

That dear little house, how we loved it! Neat and tasty, with its frescoed walls, and those wonderfully painted urns, on either side of the pulpit, that seemed to stand out in bold relief as though from the sculptor's chisel, and deceiving even the most practiced eye! How pleasant are its memories! Will you love this house as well? Is there not danger lest, in passing from a simple, unpretentious house into the occupancy of a much more costly building, you may also lose some of that simplicity of devotion hitherto characterizing you, and falling into a self-satisfied, lethargic state, may think it unnecessary to labor any more? Beware yielding to this subtle temptation, and let not prosperity spoil you.

In that pleasant house of worship we had many a happy day; some precious seasons of grace were enjoyed, the most signal of which was in 1856, when twenty-three professed their faith in Jesus at one time, several of whom have passed away into "the land of shadows," nay, into the land of bright, enduring substance, the *land of realities*.

In recalling the past it is customary, we know, to view it as though surrounded with a halo. We forget the troubles and roughness of the way, and comparing it with present trials, too are apt to say: "The former days were better than these." But this is not wise, as the Ecclesiastic well reminds us. God is as good to-day as He ever was, and is just as much interested in the affairs of Zion as in days gone by; just as ready to hear His people's prayers,

and pour out His spirit with convincing and converting power. Let us remember the works of the Lord with grateful adoration ; let us meditate, also, of all his work, with devout thankfulness for all he has hitherto done, and as we talk of His doings, do so with a view to encourage our own and others' hearts to go forward in the glorious work of building up His kingdom.

During the connection of your first Pastor with this church, about one hundred and forty members were added, nearly two-thirds on examination. The following are the names of additional elders elected and installed within the same period : June 2d, 1850, Richard H. Beach and Harvey D. Brigham, both of whom hold their present membership elsewhere ; and May 11th, 1856, Charles B. Pelton, John S. Vredenburg and E. G. Johns, of whom Mr. Vredenburg alone remains in your session, Dr. Pelton having removed to Southern Illinois, and Mr. Johns having been called by a sudden providence into the world of spirits. I might enter into details that would prove interesting, perhaps, but not specially pertaining to my present purpose, and would swell this discourse to an unseemly extent. I might talk of Springfield, its appearance and character then, compared with what it now is ; I might speak of the churches, and recall pleasant recollections of the *First*, with its Boanerges pastor, Dr. James Smith, as well as his successor, the eloquent Dr. Brown ; of the *Second*, with its earnest, faithful minister, Rev. Albert Hale, and also that Nestor among the Presbyterian ministers of Illinois, Rev. Dr. Bergen, in whom age will never quench youthful energy, but I forbear. They still live. Three are yet with you, and may they be spared many days to labor for the Master they love, and at last "come to their grave in a full age, like as a shock of corn cometh in, in his season." I must press on.

The pastoral labors of your first minister terminated on the 20th of September, 1857, having continued about eight and one-half years. Pleasant had been the connection,

and it only ceased from the constraining effects of reasons not necessary to be mentioned now. The history of the church from that to the present time I leave to others, especially to my young brother, your present faithful and efficient pastor, to relate. It has appeared a sufficient task for me to occupy the present hour with the relation of memories connected with the origin of the church and its first pastorate.

How pleasant those ties were that bound us together, I need not relate. Some memories are better enshrined in the heart than to be uttered by the lips. That I am before you to-day, and always have been welcomed among you whenever on a visit to this, one of my early homes, is an evidence of the kindliness of our relations, and that the sundering of the pastoral ties was effected without any unpleasantness or bitter feeling. Permit me here to render testimony to the uniform care and regard shown by this people to the happiness of their Pastor; to this, as one of the prominent features of the church, may be ascribed its continued prosperity.

It remains now only to say a few words more "*In memoriam.*" Were it our custom to hang tablets to the memory of departed ones, quite a number would have to be placed upon the walls of this newly-consecrated house, and we may in imagination busy ourselves a little while with the erection of suitable mementoes, only, however, to those who *entered* into this organization, as time would fail us to extend our notice any further at present.

The first who left us for a heavenly home was Mr. Aaron Crosby, who died in August, 1850, aged fifty-four years. He was a child of affliction, suffering greatly from disease, which appeared to affect his whole system. But good and true he died in the faith of Jesus, and is now, we trust, where "the inhabitants shall not say, 'I am sick.'"

Rev. Wm. C. Greenleaf early identified himself with the church, though, of course, his ministerial office prevented his being regarded as a member. It is due to our

beloved brother that we remember him to-day. His kind and social qualities endeared him greatly, and he was looked upon as a firm friend and prudent adviser. He was taken away suddenly by that terrible scourge, the cholera, and died July 21st 1851, at the age of fifty-three years. The following is an extract from some remarks submitted on the Sabbath following his decease: "Death gained no victory over him, and though it came in what to us seems a terrible form, yet to him, no doubt, it came clad in no terrors. He had expressed the wish 'when he died *to die quickly*, and his Heavenly Father met his wish. Scarcely twelve hours elapsed from the commencement of the attack developing the disease, until his freed spirit ascended, and his body alone remained, to be carried to its last resting place. He frequently spoke of his approaching summons, and but a few hours before he was prostrated by the disease, had expressed to your speaker his readiness to go." Precious is the memory of our brother Greenleaf.

Next in order is Daniel E. Ruckel, who died April, 1854, at the age of forty-three years. A staunch friend of the church, he gave much time and attention to its affairs, and showed a pleasing willingness to occupy any position where his services might be needed. For some time he illustrated in his own case the words of the royal Psalmist: "I had rather be a *doorkeeper* in the house of my God than to dwell in the tents of wickedness." His death was sad. Stricken with fever, when in the city of St. Louis, to which place his business had called him, he was brought to his residence here, but never recovered sufficient consciousness to know where he was. His fevered imagination caused him to suppose he was still away, and his earnest petition to those around him was *to take him home*. Ah, when reason returned and unclouded perceptions were again had, it was not on his earthly home he looked, but, we hope, on a "better one." He died without a sigh. Still, we trust, the angel sentries who watched o'er his beath bed, as the

last stroke of time fell, uttered the consoling refrain, "*all is well.*"

These were the only members of the original church who died during my pastorate. Five other members departed during the same period, but they were of those subsequently added, and pleasant as it would be to render tribute to them individually, yet must I refrain, not to weary your patience. I can, therefore, only mention their names and the time of their death, as far as ascertained. Miss Glenn and Mrs. Phelps have already been mentioned. Mrs. Philip Stone, wife of the son of your venerable elder, died in Oregon, August, 1852. Mrs. E. Johns, first wife of one of your elders, himself since deceased, was carried to her last home on earth on September 23d, 1856; and Mrs. Mary Coffin, the honored mother of one of your first members, died in December of the same year, at the ripe age of eighty-one years.

But while only seven died during the pastorate of eight and a half years, and under the immediate ministry of your speaker, he has but to look at the list now to see many another name marked with the fatal asterisk.

Besides the two of the *original* members already mentioned, he perceives that the first name on the additional roll of the dead is that of Edmund R. Wiley, one of the first elders of the church. The record of his last years and of his death, is with your present pastor, who can do full justice to his memory. But suffer me to give my testimony to his character as a true, faithful, and honest hearted christian brother and helper. Many are the memories of our sessional conferences, in which the calm and equable tones of Bro. Wiley's voice held a prominent part. The first eldership was a triple cord—their very names, (if I may be allowed the play on words,) signified *firmness*, *gentleness* and *subtlety*. One strand of that cord is broken; soon will the other two snap asunder. Brethren of the eldership, *die at your posts*.

Now, in order, comes up the pleasant face of Dr. A. G.

Henry, that genial, warm hearted man, who loved the little church with true ardor, and sought to promote its interests as far as circumstances allowed. Way off beneath the billows of the Pacific he lies in a peaceful sleep, awaiting the blissful resurrection. May we all see his kind face once more among the welcomed of the Great King.

Next comes up the old face beaming with kindness, and exhibiting such sturdiness of character, of Andrew Johnson, who died but a few years ago, and the fragrance of whose memory is still fresh in the church. Full of years he left this world, and now in the bloom of perpetual youth, roves in the "sweet Elysian."

Further down in the list I see the star affixed to the names of William Lowry, and Eliza, his wife. The first was in the church only a few months, removing his connection to the First, and afterwards to a church in Berlin. Unacquainted with the particulars of his death, I can say no more. But who does not miss the form of that "mother in Israel," Mrs. Lowry. How she loved this church and devoted her energies to its upbuilding! And, methinks, if matters of this kind affect the spirits of our friends above, she is to-day rejoicing in the brightness of that prosperity to which God has exalted you. *Dear old lady!* as Paul spoke of Phebe, so may I of her: "She hath been a succorer of many, and of *myself* also;" for many a time her faithful example and encouraging words have given new life to the fainting soul. She has gone to her reward on high, and is now in perfect peace, for she trusted in the Lord to the end.

Another mild, placid face appears, calm and gentle, bearing the trials of life with sweet and humble resignation. She was a *widow*, with a large family to raise, but was permitted to see them all doing well before she died. Mrs. Abigail Torrey, by her quiet, unostentatious, but consistent life, did good. Her record on high, doubtless, is a blessed one. Her trials are o'er. Riches immortal are hers, and joys forever more.

Mrs. Eliza H. Beach, first wife of Richard H. Beach, has left on our memories an unfading impression. Warm, active and energetic, she did her part in the early fostering and nurture of this church. In the Sabbath school, prayer meeting, and all the services of God's worship, she was always found, and we early learned to lean on her as one of the "*reliable*." For thirteen years she was with this church, and though feeling it her duty to withdraw and connect herself with the sister church, yet she doubtless had a warm feeling to this long loved people, and rejoiced in their success. But she, too, has passed to the church of the first born, whose names are written in Heaven, the one fold of the one Shepherd.

Miss Eliza H. Beach, too, has passed from the "land of the dead" to "that of the living." She was with us only occasionally, her home being mainly with friends in Iowa, where, I understand, she breathed her last. Kind, unobtrusive, but energetic, she loved this church, and worked for it, and has deservedly a place among its honored dead.

Last on the list of the original church, I read the name of Mrs. Nancy Hargrave, the only colored member at the time of organization. Her quiet manners and careful walk always rendered her an honored and respected sister. Unassuming and humbly pious, she united with her fellow members in their sacred worship, and went with them to the same table of the Lord. She is now where no distinction of color or race exist, but where all are one in Christ, and sing the grace of Him "who was slain, and hath redeemed us to God by His blood, out of every kindred and tongue, and people and nation." May we all join in that song!

Thus of the forty-four original members, ten have died. Nineteen others are scattered abroad using their influence, we hope, for the honor of Christ, wherever they are, and only fifteen, if my estimate is right, remain with you. A few years hence and all will be gone, and on the younger and more recently added membership will rest the respon-

sibility of the church's support. The whole tale of the church's life can never be told here. It will remain for the great day when all shall be unsealed and the full revelation made. "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Fain would I linger to add to these memories, and make this sketch more perfect. Many another dear name would I mention, and o'er their ashes drop a silent tear. I would love to speak of the early friends of the church, the kind helpers and liberal supporters, among whom especially looms up before memory's vision to-day, the face of him who was my *father's friend* and *my friend*, Col. Thomas Mather; and also that other true and trusty one, Mr. William P. Grimsley, but I cannot stay.

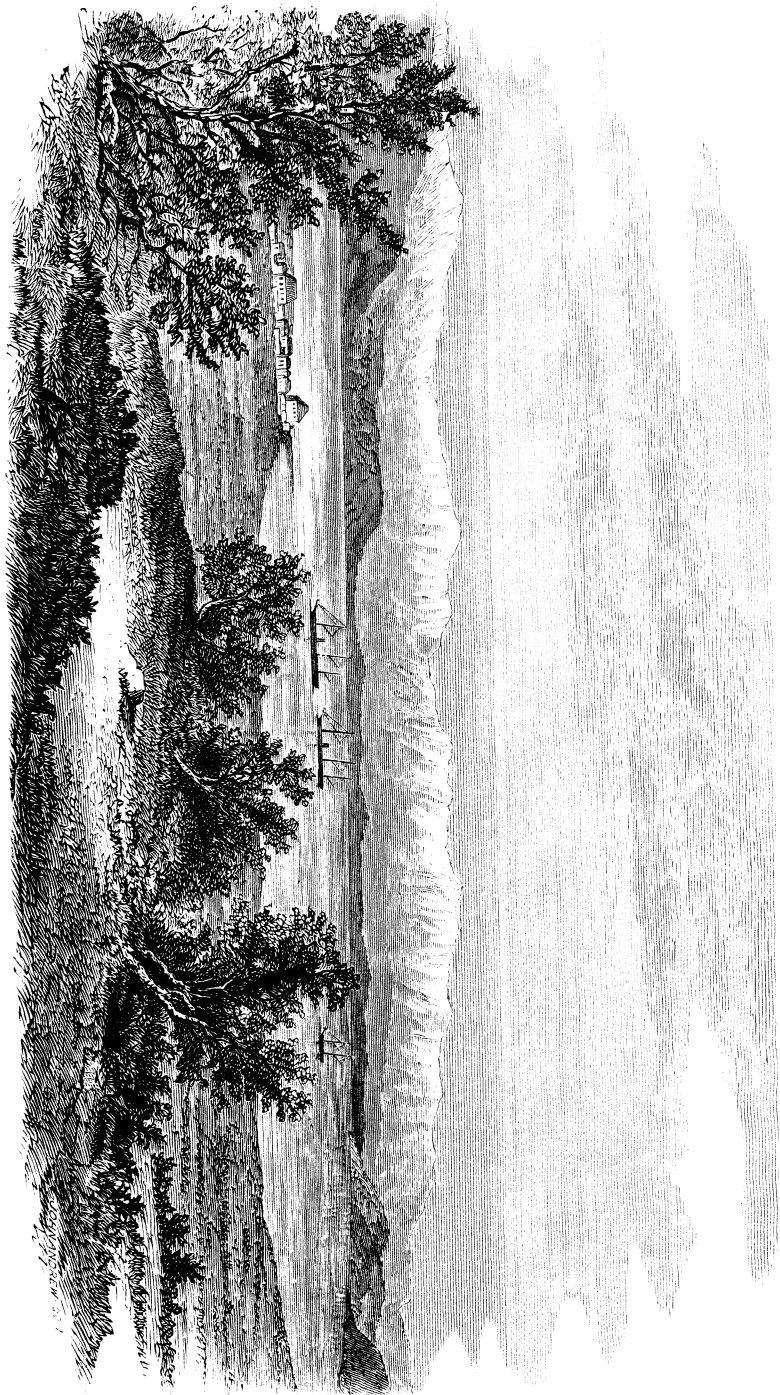
My task is ended, my pleasant labor is o'er. In after years one will rise up to continue this imperfect narrative, and among other sketches "*In Memoriam*," will be one of him who was the *first Pastor* of his church, and the story of *his* life and death will be briefly rehearsed. Oh, that God may grant it shall then be said of him: "He died humbly relying upon the merits of his blessed Lord, and may he and the dear people of his former and much loved charge meet in Heaven." Sweet hope! yes,

"Hope, for upon that happy shore
Sorrows and sighing will be o'er,
And friends shall meet to part no more—
Abound in hope."

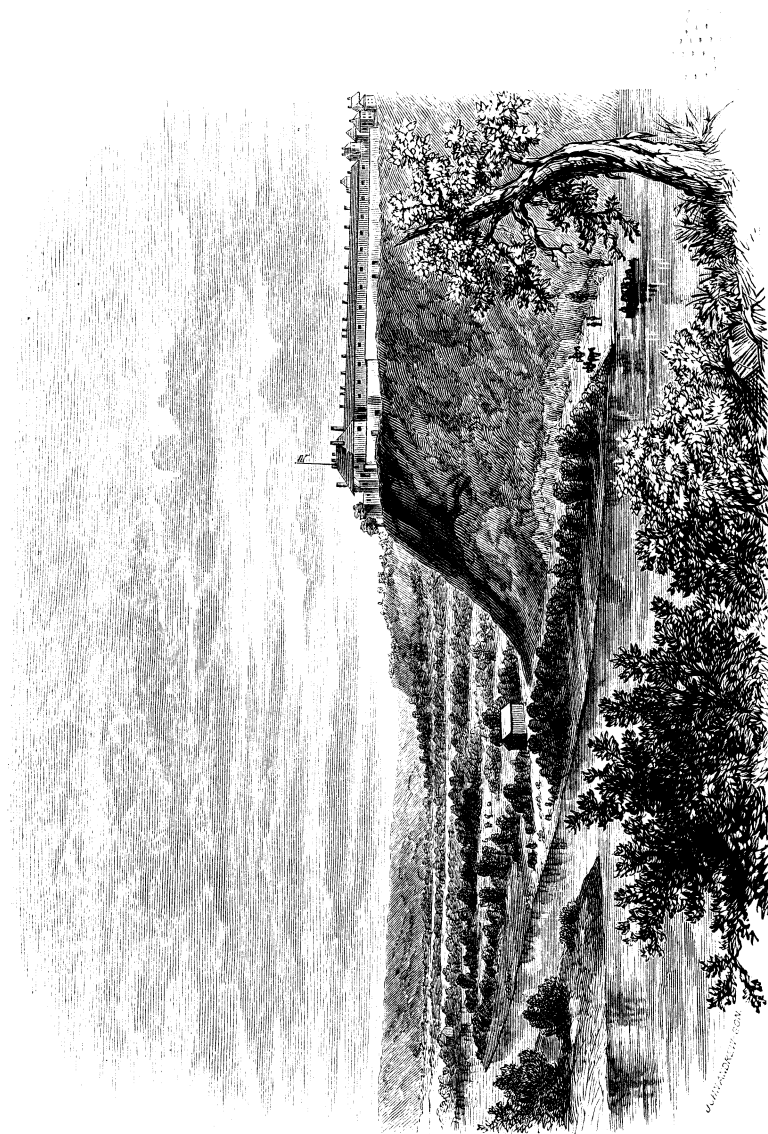
Happy is this day! Sweet within these consecrated walls to remember the works of the Lord, His wonders of old; blessed the meditation of all His work, and pleasant to meet thus and talk of His doings; and if so *here*, what will it be *there, our musings in Heaven?* One by one we are going, "dropping down the river;" one by one reaching the other shore—.

“ Dropping down the rapid river
To the dear and deathless land—
Dropping down the well known river,
Life's swollen and rushing river,
To the resurrection land,
Where the living live forever,
And the dead have joined the band—
O, fair and blessed land ! ”

“ And one of the elders answered, saying unto me, What are these which are arrayed in white robes ? and whence come they ? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve Him day and night in the temple, and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat ; for the Lord which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water ; and God shall wipe away all tears from their eyes.”



SCANDERHORN, OR ALEXANDRETTA.



FORT SNELLING.

POPULAR AMUSEMENTS.

AN ADDRESS TO THE CHURCHES.

REPORTED TO

The General Association,

OF THE

CONGREGATIONAL CHURCHES OF MICHIGAN,

BY ADDISON BALLARD, D. D., *of*

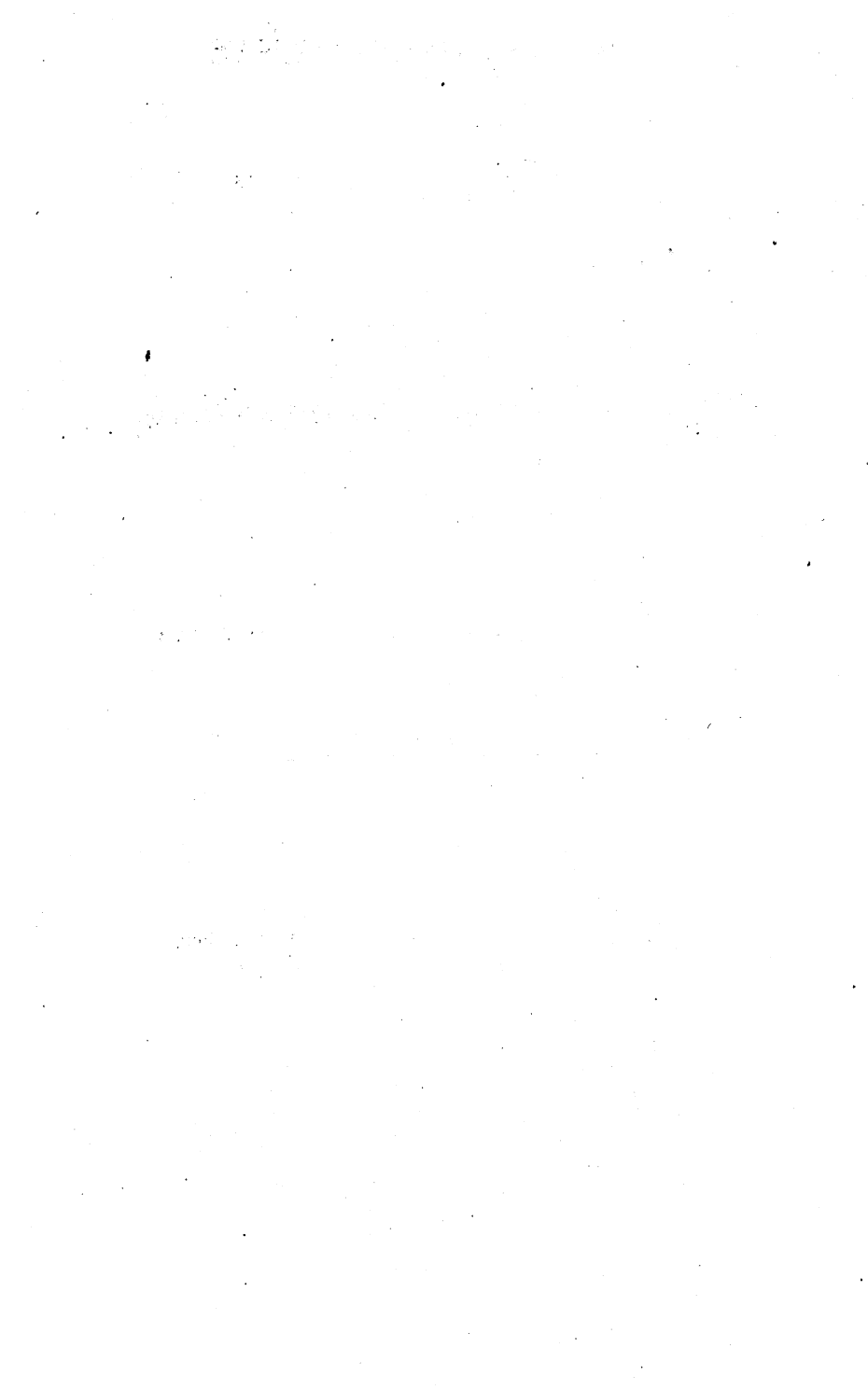
OF DETROIT,

And adopted by that body at its Annual Meeting, held
in the city of East Saginaw, in May, 1869.

ROMEO, MICHIGAN:

E. A. TEALL, BOOK AND JOB PRINTER.

1869.



ADDRESS TO THE CHURCHES.

TO THE MEMBERS OF THE CONGREGATIONAL CHURCHES IN MICHIGAN :

Dearly Beloved Brethren :—You are aware that what are styled “Popular Amusements” have been of late a subject of general and earnest discussion among Christians. It has been talked over in the family—unfolded in the pulpit—has filled a large space in religious journals—has engaged the attention of local, state, national, and international bodies.

The discussion reveals a marked difference of opinion. It shows that some Christians do, and think it right to do, certain things which other Christians never do, which they think it wrong to do, and which they do not care to do. Some think it right to play cards, and they play. Some think it right to dance, and they dance. Some think it right to go to the theater, and they go. Some think it right to have wines on their tables, and at evening parties, and they have them. Such persons resist opposition to these things as an infraction of christian liberty, as tending to repel the unconverted, and especially the young, by the harshness of needless austerity, and afterwards to precipitate them over the barriers of a falsely educated conscience into the mischiefs of a really sinful license.

It is claimed, on the other hand, that indulgence in these, and such like things, involves an unchristian employment of time and money—is a leaning to the world which betokens a lack of earnest consecration—is inconsistent with deep-toned piety, and damaging to Christian influence.

Between these two classes is a third class, whose judgment on one or more of these points is confused—who do not know *what* to think, what to do, and what not to do. They are perplexed because they see this difference among*their brethren. If they turn to the Bible they are still in doubt, because they do not find these particular things either justified or condemned—because about some of them they find nothing said one way or the other. They are honest inquirers after truth. They would not, for the world, do anything that would be displeasing to Christ—anything that would dishonor his name or hurt his cause—anything that would stand in the way of the good of others—above all, anything that would hinder the salvation of others. They wish that Paul, or Peter, or somebody that had authority to speak, had spoken plainly, decidedly, specifically, on all such matters—had cut discussion short by a one-voiced declaration—had laid down the law so clearly and so minutely that there could be no possibility of mistake, or of honest dissent. They are ready and eager to listen. They would be sincerely thankful to any one who would help them to a just and settled opinion.

It seems fitting, brethren, that we offer to you a few suggestions on this subject, and we do so with the hope and prayer that the thoughts we present may confirm those who hold what we re-

gard as the true and safe ground, abate what we look upon as a great and growing evil, and fix the sentiment and practice of such as may still be harrassed by conscientious self-debate.

The particular forms of amusement to which so many tongues and pens have recently been directed, and on which the discussion has mainly centered, are few in number. We will speak of two or three of the most prominent and then consider some Bible principles which may serve as a general guide in all such questions. And first,

THE THEATER.

Theatrical representations have become so common, not only in large cities, but in our smaller towns, such persistent efforts are making to popularize the institution and make it permanent, so adroitly planned is the sliding-scale of such entertainments for quieting the scruples of the conscientious, that it becomes us to inquire whether, as Christians, we can properly give to it the sanction of our example, commendation, or even our unprotesting acquiescence. For ourselves, we think there is good ground to condemn the theater, even if we suppose it entirely purged of its gross immoralities.

Emotional excitement is the object sought by the better class of those who frequent dramatic exhibitions. But it is the design of our Creator that our susceptibilities should be called out by real objects appropriate to their nature, and *that they should be exercised on such objects*. Pity, for example, is properly excited toward some *object* of pity; and the final end of the emotion is not the sad luxury of an excited sensibility, but impulse towards relieving an actual sufferer. It is the heaven-appointed attendant whose ready office it is to lead beneficence to the scene of her active ministrations. If this impulse be followed where it is possible to obey it, then sympathy and benevolence are so far both cultivated and strengthened; while, on the other hand, he who allows the pang of pity to go unresponded to, where beneficent response is practicable, becomes less and less capable of the emotion itself. He who for the sake of mere diversion allows himself to weep over what he knows to be only imaginary distress, does an act of supreme selfishness. It is an abuse of a sacred part of his moral frame, and the abuse is punished by the gradual weakening of the capability. To the Priest and Levite, the stripped, wounded and half dead traveler was nothing more than a theatrical representation—something to be simply looked at, as the word *theater* means; and such an habitual looking on without an outgoing answer of extended help, had made them mere professionals in their sacred calling. The goodness of the Samaritan, as contrasted with their selfishness, consisted in this: that his sympathy was embodied in a deed of self-denying helpfulness. Howard would not have been the noble man he came to be, had he been a frequenter of tragic exhibitions instead of a searcher of dungeons and a savor of the bodies and souls of men.

We are commanded to rejoice with those who really rejoice; not with those who pretend to rejoice under a hollow mask of impersonation. We are enjoined to weep with those who really

weep; not with those who weep artificial tears. And we believe it will be found that those who weep and spend money at the theater have little money and few tears to spare for the world of living sufferers around them.

Here is a sad perversion by the play-wright and the play-goer. Everything, even those scenes in history and biography by which God would teach useful lessons for the guidance of life, the excitement of virtue, and the avoidance of moral danger, are all alike turned to mere amusement, and are all so named. The monitor set at the feast to make the guests temperate by reminding them that they are mortal, the epicure and glutton turn into an argument for levity and excess, saying, "Let us eat and drink, for to-morrow we die."

Our Lord beautifully illustrates this difference in the parable to which we have just referred. Do you say that it was only a *parable*? that it was really a condensed play? To treat it as such would be a monstrous perversion of our blessed Lord's idea and aim. "Go," he said, "and do thou likewise." Not amusement for the lawyer, but solid instruction; not listless hearing but exemplary and immediate benevolent activity in seeking out and relieving actual sufferers; not idle weeping, but resolute, Christ-like doing. Jesus did not say, "Go thou and reproduce this on the stage for an evening's entertainment of priests and Levites at a cost which would pay the bills of forty invalids—nor even be content to make a Sunday School tableau of it;" but "Go thou and do likewise." We think this one thought, if faithfully followed out, will convince any Christian, at least, that there are better ways in which to spend time, money, sympathy, than in witnessing what are regarded as the least objectionable exhibitions of the stage.

If such performances were tolerable in days of pagan darkness and universal moral slumber, where they had their origin, they are out of place in this advanced age of Christian enlightenment and development. Would that we could burn it on the heart and conscience of every disciple of him who came down from heaven that he might go about doing good, that *life itself*—life with its wonderful, unprecedented opportunities for doing good to the souls and bodies of men—that life itself is now the great drama, and that every Christian is, or should be, an earnest actor.

We must in faithfulness go further and warn you against the theater as a school of positive immorality. This might be expected from the fact that those who appear on the stage are to so great an extent devoid of moral principle; intemperate, profane, utter despisers of the Sabbath, ready to gratify the most corrupt taste for gain. The utterance of irreligious sentiments in the theater, the indelicacy and lewdness of dress and action, the licentious jests, shameful exposure of the person, the indecent gestures, the libertine inuendoes, liable to be seen and heard at any time in the theater, are matters well known to those who seek the testimony of eye and ear witnesses. It is condemnation enough of such performances, that parents and children hear things said and see things done on the stage which they would not dare to repeat or even allude to at home.

Wilberforce says: "Sensibility for the honor of God and zeal for his service will forbid our seeking pleasure in that place which the debauchee, inflamed with wine or bent on the gratification of licentious appetites, finds most congenial to his state and temper of mind; in that place from the neighborhood of which decorum, modesty and regularity retire, while riot and lewdness are invited to the spot and invariably select it for their chosen residence; where the sacred name of God is often profaned; where sentiments are often heard with delight and motions and gestures applauded which would not be tolerated in private company. And Sir John Hawkins, who was never accused of being over rigid or illiberal, wrote, "Although it be said of plays that they teach morals, and of the stage that it is the mirror of life, these assertions are mere declamation, and have no foundation in truth and experience. On the contrary, the play-house and the region about it are the very hot-bed of vice."

If further argument is needed, it is supplied by actors themselves; by the noted tragedian Macready who would not suffer his children to attend the theater, and kept them carefully from all its associations; by a man who, having left the stage after being connected with it for fifteen years, recently said to the writer of this address, that the immoralities behind the scenes would, if known, be an astonishment to virtuous people; by an old play-wright who, within a few days, said to a young man a few months on the boards, "I have been so long in this business that I cannot change, but as your friend I earnestly advise you to forsake it before it is too late."

DANCING.

We have a few words to say to you, brethren, touching another increasingly fashionable amusement, namely, that of dancing. As an aid to those who conscientiously inquire whether the great liability of this amusement to abuse, and its many acknowledged and almost inevitable abuses should not lead Christians to discountenance it in all its forms, we cannot do better than give the words of Dr. William Meade, formerly Bishop of the Protestant Episcopal Church in the Diocese of Virginia:

"When taught to the young at an early age, this amusement is attended with an expense of time and money which might be far better employed. It promotes the love of dress, to which the young are already too prone. It tempts to vanity and love of display. It induces a strong desire to enter on the amusements of the world at an early period, in order to make exhibition of the accomplishments thus acquired. It promotes forwardness instead of modesty. It leads the young exactly in the opposite direction to that pointed out in the word of God pledged in the baptismal vows.

"In relation to those more advanced in years, it is liable to all the above objections in a still higher degree, besides some others. It is almost always indulged in to excess; extended to a late hour of the night, followed by exhaustion of mind and body, and not unfrequently by sickness. Instead of being sober-minded, as young men are exhorted to be by the Apostle, those engaged in this exercise are more or less beside themselves through high

excitement, uttering idle words in great abundance, and being light minded and light mannered. The temptation is great, not only to expensive dressing, but to improper dressing—exposure of the person to the display of vanity, the seeking after admiration for qualities having in them no real worth. Those who think they excel in a more private way, are tempted to exhibit themselves in a more public one. Those who see it performed with great skill in private, are tempted to see it performed more admirably in the theater, and this will reconcile them to the more immodest performances in private which, at first, were offensive to the feelings.

“Is this a proper entertainment or practice for the Christian? Many say that ministers should not preach against it, but only seek to insinuate religion into the heart, for if the heart be changed, this, and all such things, are forsaken as insipid and uncongenial. Young converts feel this to be so, and are distressed at the suggestion that they may one day be drawn back to the love of those things; but when their love grows cold, when they cease to watch and pray against temptation, but go *into* temptation, then old tastes and desires return; and if they do not relinquish their Christian profession, they continue it only to be a burden to themselves, a grief to some, and objects of raillery to others. If such persons could only know what is *thought* and said of them by many of the votaries of pleasure, who wonder at their inconsistency, it could not be without its effect on their conduct. The men of this world are good judges of consistency; let their testimony be heard.

“Let any persons doubting or hesitating on this subject compare their feelings and views when first converted, their preparation for the coming for the first time to the Lord’s table—with their preparation for the ball-room and their exercises of mind while there, and thus test the compatibility of the two; and if any should still say that they have been as pious in the ball-room or theater as at the table of the Lord, let them seriously inquire whether the piety they have exercised in either place is such as will be accepted in the great day and make them meet for the purer joys of a spiritual heaven.”

LODGING ABOUT THE WALL.

These last words of the good Bishop lead us to say, in conclusion, that some Christians, from the first loosing of their tongues, in singing the praises of their new-found Savior, begin and keep on a plane far above this whole question of so-called “Popular Amusements.” Like Nehemiah, the truth has seized them wholly, and swayed them wholly. They are at once able to say, “I am doing a great work and cannot come down.” Were we on this plane of earnest Christian activity, we should be like Nehemiah also in this respect, namely, that we should not in these matters begin and end with ourselves. He had indeed been doing a great work. The Jewish people, after re-building their temple, and after finding the neglected law and hearing it read, confessed their sins, and with solemn prayer, sacrifice, and praise, dedicated the re-built walls, and re-consecrated themselves to the worship and service of a pure and holy God. But among the Jews, even at

such a time, were some whose conduct was a source of great trial to the earnest, zealous, God-fearing Nehemiah. It was those whom he "saw in Judah treading wine-presses on the Sabbath, and bringing in sheaves and lading asses, as also wine, grapes and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day." So he "contended with the nobles of Judah," and set their guilt very plainly before them. And what did they do? While they refrained from actually bringing in and selling their fruits and wares on the Sabbath, they lodged just outside the walls of Jerusalem, ready upon the first farewell hour of holy time to spring in and begin their busy sales. The worldly spirit shown in this apparent impatience of sacred time, and haste to redeem it, fired the spirit of Nehemiah, and there fell from his lips the rebuke which might well ring in the ears of all who approach as near forbidden pleasures as they possibly can: "Why lodge ye about the wall? If ye do so again I will lay hands on you." And "from that time forth came they no more on the Sabbath."

Nehemiah was zealous for God, and jealous for the name of his Master; and what he felt to be wrong in his brethren, the Jews, though it was of the "noble men" among them, he did not hesitate fearlessly to rebuke. And God rewarded his faithfulness at once. Had he said in gentle tones to the gain-seeking Israelites, "I would rather see you wait quietly at your homes; I fear your lying at the city gates betokens too little regard for the Sabbath, and too great eagerness to resume your worldly occupations," it would have been an open question with those "noble men," how long they must wait; how early they might enter; would there be any harm in pitching their tents within half-a-mile—a mile—two miles of the city gate. No. They saw the spirit of the man, and the exact enormity of the thing he wished to rebuke, and they at once felt and acknowledged the power of such a watchman, who gave from his high tower no uncertain sound.

When ministers of the blessed Gospel of the Son of God, come down from their high watch-towers, not only to "excuse away the harm, but to *uphold* the most worldly, frivolous and soul-cheating amusements, then it is time for their fellow-watchmen to ask earnestly "What of the night?" and boldly to stand up for the cause which they have espoused in the name of a true and heart-searching Master; and to say to these professed followers of Christ who venture to the very posts of the city gate before the close of the Sabbath, "Why lodge ye about the wall?"

When a professor of religion, one who has heard the call of an unseen Master, "Come out from among them and be ye separate, saith your God," and who has responded to that call, "Thy face, Lord, will I seek," so far forgets the call and the response as to be seen at the card table, the theater, the drinking saloon, or in the dancing-hall, he may listen for a voice whispering, nay, earnestly calling aloud to him, "Why lodge ye about the wall?"

If "Satan trembles when he sees the weakest saint upon his knees," does he not laugh when he sees so many who have professed to "come out and be separate," lodging so very near the wall, that on the slightest temptation they can be prevailed upon to enter, even before the morning's dawn after the Sabbath.

A MEMORIAL
OF
EBENEZER BURGESS, D. D.

By JONATHAN EDWARDS. *ff-o*

Dedham, Mass., December 9th and 11th, 1870.

Published by Request.

DEDHAM, MASS.:
PRINTED AT THE OFFICE OF JOHN COX, JR.
1871.

Correspondence.

DEDHAM, December 15, 1870.

REV. JONATHAN EDWARDS:

Dear Sir—We beg leave to thank you for the very pertinent and appropriate discourse delivered last Sabbath, on the Life and Character of the late Rev. EBENEZER BURGESS, D.D.; and in behalf of the Allin Evangelical Society, respectfully request a copy of the same, together with the excellent Address at the funeral service, for publication, at your convenience.

Yours truly,

JOHN W. THOMAS,	} Assessors of said	
D. A. BAKER,		Allin
T. L. BROWNE,		Evangelical Society.

TO MESSRS. JOHN W. THOMAS, D. A. BAKER, T. L. BROWNE:

Gentlemen—I send you herewith the slight tribute to the memory of our venerable friend, the late Rev. EBENEZER BURGESS, D.D., to which you kindly refer in your note of the 15th ult., requesting, in behalf of the Society, its publication.

Wishing it were more worthy of its subject, and with thanks for your courtesy,

I remain, very truly, your friend and Pastor,

JONATHAN EDWARDS.

DEDHAM, January, 1871.

FUNERAL ADDRESS.

WHEN his family, the Church, the town of his fifty years' abode, and his friends without number in all parts of the world, bid Dr. Burgess an earthly farewell,—all feel the weight of a more than common loss. We look up and say, "Even so, for so it seemeth good in Thy sight." We greatly mourn that we are deprived of such precious prayers—of such a noble and gracious presence—of such a high example.

But we say to one another, What a heaven he has entered! and we are glad. We read the record of that world, where he that overcometh doth inherit all things. We remember that the saved walk in that light. We believe that our friend is there; and we are grateful. With a new emphasis, we exclaim, "Thanks be unto God for his unspeakable gift."

As an opportunity will occur on the coming Lord's day of speaking more at length, it is proposed now to refer chiefly to a few of the incidents of his life.

Rev. EBENEZER BURGESS, D.D., was born in Wareham, Mass., April 1st, 1790, of parents descended from the ancient Puritan stock. His first ancestor in this country, Thomas Burgess, came to Salem not far from 1630, from England, and was one of the first settlers of the town of Sandwich.

The slab erected to his memory, imported from England, was the only monument set up for any pilgrim of the first generation. And it is remarkable that this slab, whose fragments had been gathered up and reunited with pious

care, was in the possession of Dr. Burgess, among the interesting mementos that adorned his house. Our friend was the eleventh of thirteen children, and the patriarchal estate upon which he first saw the light has never been alienated from the family. His father lived to be eighty-four, and his mother eighty-eight years of age.

Dr. Burgess graduated at Brown University, Providence, R. I., in 1809, with distinguished rank as a scholar. He was a teacher in the common school at the age of sixteen, and was invited to the charge of a church at the age of twenty-one. After graduating at Brown he became a tutor in that college, and subsequently a professor in the Vermont University. In connection with Samuel J. Mills, who was one of the most benevolent and earnest Christian men of his generation, he sailed on November 16th, 1817, for Africa, under the auspices of the American Colonization Society; became one of the founders of the Colony at Liberia, and was invited to become its Superintendent.

On the passage out, the ship in which they embarked was almost wrecked, and every life on board in imminent peril. When all hope of escape had been abandoned, and the ship was driving directly towards the rocks, and death was believed to be but a few moments removed, Mr. Burgess went upon deck to compose the minds of his shipmates, who crowded about him to be commended to the mercy of God. At the same time a few fellow-passengers were kneeling in fervent prayer in the cabin. When they were saved, all exclaimed, "It is the work of God!"

He visited England, both going and returning: was presented to Zachary Macaulay, father of the eminent statesman and historian, and was cordially received by Wilberforce, Lord Bathurst (Secretary of State for the Colonies), Lord Gambier (who expressed a deep interest in the African enterprise), his Royal Highness the Duke of Gloucester, and others.

On the homeward voyage he buried at sea the body of his companion—the heavenly-minded Mills—and arrived alone in his native land, October 22, 1818.

He pursued theological studies at the Andover Seminary, and with the well-known Dr. Griffin, at Newark, N. J.; also at Princeton, and with Rev. Dr. Emmons of Franklin. After his settlement in Dedham, Dr. Burgess was invited to take the Presidency of Middlebury College, Vermont, but declined. On the 30th of July, 1820, he preached for the first time in Dedham. March 13th, 1821, he was ordained Pastor of the Church, with which he remained for fifty years. His decease, which occurred Monday night, December 5th, 1870, about eleven o'clock, could not have been unanticipated, either by himself or his friends, although it seemed sudden at the last. In 1861, at the close of a forty years' ministry, he retired from the active labors of the pastor's office, in unimpaired health and singular vigor of both body and mind, at the age of three-score years and ten. Last March he met with a severe and painful accident, which has crippled and confined him; and which, after gradually exhausting his extraordinary physical energies, has now terminated his so valuable life on earth.

In 1823, he was married by Rev. B. B. Wisner, D. D., Pastor of the Old South Church, Boston, to Abigail Bromfield Phillips, daughter of Lieutenant-Governor William Phillips. Seven children were born to them, of whom four still survive.

In 1840 he edited a volume of sermons of all the early Pastors of the First Church, entitled, "Dedham Pulpit"; wrote a Reminiscence of Samuel J. Mills, in Sprague's *Annals*, in 1849; and published a volume of the "Burgess Genealogy," in 1865.

He was deeply interested in all efforts for the good of men, and followed to his last days, with surprising dili-

gence and accuracy, the reports of the Church's progress. For several years he was a trustee of the Andover Seminary. The Dedham Savings Bank was always an object of his fostering care, and he was its first and only President until now.

Dr. Burgess was one of the most marked men of his time. Coming to Dedham at a period of great excitement and strong diversity of feeling upon religious questions—a man of very decided opinions—he has lived in the respect and dies attended by the affection of the whole community. His sincerity, his conscientiousness, his firmness, have been unquestionable; but only those most familiar with him have known the depth of tenderness in his somewhat reticent nature, or the ardor of his pious interest, and the fervor of his prayers for the good of the whole people among whom his life has been passed.

Holding in filial homage the ecclesiastical and domestic ancestry from which he came, as he has been styled "the last of the Puritans," he nurtured a wide Christian charity. With a peculiar stateliness, he joined a peculiar courtesy of manner—emphatically a gentleman of the old school.

Of distinguished appearance, no man could be more missed among us. High-minded, honorable, strictly just in his dealings; an example of liberality and benevolence, and every fire-side virtue; a humble disciple of Christ—a whole community dismisses him to Heaven with its benediction.

The day before our last Thanksgiving, he drove to a neighboring town, to procure a supply for the table of numerous families, whom he would help to be thankful. His aim was to assist on that day of gratitude one hundred families.

He ordered the "Congregational Quarterly" for several home missionaries. The last letter he received was an acknowledgment of kindness he had rendered to a colored

preacher in Liberia. The last chapter read by him at morning worship was 2d Samuel—7; the last two verses of which are: "And now, O Lord God! thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant. Therefore, now let it please thee to bless the house of thy servant, that it may continue forever before thee; for thou, O Lord God! hast spoken it; and with thy blessing let the house of thy servant be blessed forever."

This will now abide as his parting blessing upon her, honored and beloved by so many, now added to the company of the widows that God takes under his especial care, whom he brought hither as his bride forty-seven years ago; and upon their children and children's children forever.

Dr. Burgess was a signal example of the power of the *family life*. The simplicity, and the piety, and the affection of his childhood's home exerted a life-long command over him; and he reproduced these qualities in his own beloved house.

I quote a few of his words found in the last volume he gave to the press, in his seventy-fifth year, being a genealogy of his own family. After describing the homestead in which his grandmother and her mother were cared for by his father with the utmost tenderness, he proceeds:

"As was common in the patriarchal families of New England, all the members of the household were called together morning and evening, for the worship of God. The Bible was read, prayer offered, and blessings implored. When the table was spread, thrice in the day, a petition was offered and thanks returned."

Then follow some lines, which had evidently impressed themselves on his heart, as recalling his early days, of which the first stanza runs thus:

“THE FAMILY BIBLE.

How painfully pleasing the fond recollection
Of youthful connections and innocent joy,
When blest with parental advice and affection;
Surrounded with mercies—with peace from on high.
I still view the chair of my sire and my mother,
The seats of their offspring, as ranged on each hand;
And that richest of books, which excelled every other—
That family Bible that lay on the stand.
The old-fashioned Bible—the dear, blessed Bible;
The family Bible, that lay on the stand.”

Shortly before his decease, on rousing from apparently a dream, he whispered, “Dear Mamma!” This was the last picture that could be drawn of the veteran scholar, traveler, preacher. As earth is fading off from his closing eyes, he dreams. In that happy vision, he sees his first earthly friend. It is not the mother who left him thirty-one years ago, at the age of eighty-eight. No! It is the mother of his infancy; the mother who first took him in her arms. At the moment of his dreams, another, who bears exactly her name, and is repeating to his old age the maternal tenderness of his childhood, flits before him and holds his head. He sees, in one double image of love, his mother and his daughter; and then it is—almost the last utterance of his lips—he whispers, “Dear mamma”! Then, noticing his daughter, he adds, “Yes, dear mamma! first words of the infant—latest words of the old man.”

Another of his expressions was: “O! saved through infinite grace!”

Thus blending the loves of earth and the trust of heaven, this grand old man resigns this brief world for that eternal home in glory to which his Saviour summons him.

“Asleep in Jesus! O how sweet
To be for such a slumber meet!
With holy confidence to sing
That Death hath lost his venom'd sting!”

DISCOURSE.

“And I heard a voice from Heaven, saying unto me, Write—Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.”—*Revelations* xiv—13.

As we come, my friends, into our House of Worship, this morning, we are sensible of a great vacancy. We unconsciously turn our eyes to one pew by the window, and painfully miss the dignified figure, and honored countenance, and serious mien, which have so regularly greeted us and helped us. We intuitively ask, “Where is he?” We should find it impossible to believe that great soul had ceased to think and to feel: but the revelation of grace comes instantly to our aid. We have the celestial message concerning all Christ’s disciples: “Blessed are the dead that die in the Lord.”

See the contrast between our earthly mourning and the voices from the heavenly world, when it respects those who “die in the Lord.” And he who answers back to this announcement, “Yea!” is one who dwelt within the gates of pearl and the wall of jasper—one who knew well the golden city.

This blessedness is what brings consolation to the widow and comfort to the sons and daughters, whose husband and whose father have been taken from them only to enter into rest and glory.

But, my friends, do not omit to observe the limitation. It is not all who die that are pronounced blessed, but those who die in the Lord. This, also, is a heaven-sent voice.

The same revelation which tells us of heaven tells us who alone can enter it, they that are "in Christ." These are blessed. These rest for ever. And their influence abides. "Their works do follow them."

Most briefly we ask, *What is it to die in the Lord?* and *Why are such blessed?*

It is to depart out of this life, having committed the soul unto Christ Jesus, as an all-sufficient Redeemer. It is to leave this life, trusting for salvation, not in ourselves, nor in our merits, but in the divine grace—the infinite love—of our accepted Saviour, with a heart that exclaims, "I know in whom I have believed"; or with a heart that, if it cannot have boldness to utter it, yet feels that trust in its secret reality; and is, consciously or unconsciously, saved by Christ.

And *why are such blessed?* Because their remaining imperfections are now removed. Because their life-long struggle is ended. Because their eternal reward, assured through grace, is begun. They are blessed in their deliverance from every ill of body or of mind; in the expansion and perfect working of every faculty; in the society of the angels and of the ransomed, which they now will share; above all, in the society, in a new and heavenly degree, of the Divine Being himself; in the incomparable pursuits and the unbroken joy of the everlasting *home*.

That our departed friend has entered into that rest that remaineth for the people of God, we do not hesitate to believe. Whatever foibles, imperfections or doubts he may have had, he gave evidence that he loved and trusted Jesus Christ; that he "believed in him who cometh down from heaven and giveth life unto the world." All that we call his good works, but which he would himself have styled his very imperfect acts, we look upon, not as in themselves the ground of his salvation, but rather as being the fruits of the Spirit in him, and as the evidences of his union of soul with

the Christ of his faith—Redeemer, cleanser, friend. Dying “in the Lord,” he has, through Him, everlasting life.

Thus one chief object we have in view in recalling his life, is to find in him a new manifestation of the grace and of the providence of God; and to incite in ourselves the purpose to cherish that trust, and to do those consequent works which shall glorify his and our Father in Heaven.

We begin with alluding to certain courses of divine providence with him, and responsive traits of his own character, that are not without instruction or stimulus to almost every class among us.

First, I mention him as an instance of the *value of ancestral piety*. St. Paul wrote of Timothy’s unfeigned faith, which had first dwelt in a mother and a grandmother. Our departed minister was also the son and grandson and great-grandson of godly generations. His first ancestor in America was prominent in the church of Christ, and Dr. Burgess has himself recorded that “the first six generations of his name were Congregationalists of the Puritan stamp, and a large proportion of them were baptized in infancy, and became members of the church.”

He himself was peculiarly affected with the weight of his obligation to God in the gift of pious progenitors. “How imperfect,” he says, “is our estimate of the debt to our father and mother. We are sometimes affected with one item in this debt; and when we have wiped away our tears, we begin to be impressed with another. But it must be left to our expanded souls in the future world to comprehend the stupendous thought of filial duty.” He adds another illustration of divine superintending kindness: “There is some reason to believe that the family which the first American ancestor was called to leave behind in England remained in the shackles of the Romish Church, with no Bible in the vernacular tongue; with no wordly prosperity; with no expansion of mind; with no spiritual consola-

tion. If this be true, what child of his will not bow down in reverential worship before the God of his fathers, and acknowledge the sovereign hand which led him into this western wilderness."

In close connection with his ancestry, it seems natural to observe next :

II. *The effect of valuable early habits*, which remained with him all his life.

I mean the homely in distinction from the showy virtues ; and those which, though hard and plain like the rocks, lie at the foundation of a well-ordered life.

Industry never forsook him, even in advanced years ; and in the days of weakness and pain, industry alike of head and of hand, and which served to keep in good condition the constitution he had received, so that he should be such a fine example of the " sound mind in a sound body." He was an instance of what moderation and temperance can do in lengthening our days, and giving the largest amount of sober and protracted enjoyment. During the years between three-score and ten and four-score years, and when he was relieved from all official responsibility, he failed not every day to continue his life-long studies and writings on the Scriptures.

Early self-denial was taught him, and was well learned. He was brought up before, or away from, the luxurious notions and habits which often now waste the energies and enervate the existence of our youth. The endurance of hardship became easy ; the rugged qualities of vigor and perseverance and overcoming of obstacles helped to make a man of him. These virtues, both inherited and cultivated, entered into the groundwork of his character, and were made of untold service in all his future life. When he came to be the minister of a widely extended parish, and his own home was at a distance from the centre, some of you well remember that no dark nights or storms kept him

from traversing his three or four or five miles to meet his Bible classes. And many of you recall the energy and the perfect punctuality with which he would encounter the rains or the snows of a two or three miles' winter ride, sometimes breaking his path before him, on his way to church.

It may be that this robust nature of his was what, at the last, brought upon him the accident that shortened his days, when, at the age of seventy-nine, he would take his wonted place in opening the snow-bound roads. But in respect to this, more may be said than, perhaps, at first occurs.

Had it not been for these very traits, he might have met with casualties much earlier and slighter, that would have overwhelmed him. Even with his wounded and painful limb, he showed more grit than some men with two whole ones; and at eighty, had more force in him than most men have at sixty. Besides, in numberless ways, the accident we could not help bewailing, may have been a great blessing. It was a kind providence that would not leave him, as with his iron constitution he might have continued, to drag on to the end of a century a body within which the light of mind should have been waning. He should rather be translated in the fulness of his strength.

And who can tell how much this serious injury was made a benefit to himself in helping him, gradually and steadily, to unclasp from him the firm bonds of earth; in softening and refining the sternness of nature and of habit; in quickening, or rather in bringing into clearer relief, the already quick sympathies; in causing to become more apparent all the tender and delicate tints of his sunset hour; and in awakening towards him a new affection and a new sympathy from those who, otherwise, would not have known how much they esteemed and loved.

I shall not soon forget the peculiar sweetness of his smile, on one of the very latest occasions of his leaving this

house, in response to the offer a dear one was making of some slight assistance. His accident set his last days in a warm and clear glow, mingling the softest and gentlest with the most patient and the most brave.

III. I may add next that the sturdy stock to which reference has been made was fruitful in a cluster of graces which may be grouped together, as *manliness*, *modesty*, *dignity* and *courtesy*.

A certain formality of manner is often the cloak within which a real diffidence hides itself. And modesty is the frequent companion of the best abilities. He had great simplicity—a child-like religious character. His peculiarities were superficial, while his excellencies were deep and radical.

One of the strongest impressions he has made upon my own mind is that of a manly, sincere, upright person—a man who never says one thing to your face and another behind your back—a man who scorns, and would never be suspected of, a low, or mean, or small act. He was the soul of honor—a man to be trusted—a man who acted no lies—one to be respected—a *man*.

It certainly is not always an easy thing for any man to retire from official work he loves, and for which he is fitted, and to see another installed in his place with entire equanimity. But when he superadds, as Dr. Burgess did, to the utter absence of all coolness, the unvarying cordiality and sympathy of a large heart; when he brings thoughtfulness, and kindness, and influence to his successor, and teaches others so; and this without intermission or a single break to the end of his days,—I shall always see carved ineffaceably upon his monument a name of honor and nobility. The silent influence, too, of his courtesy and dignity of bearing upon three generations of this community will hardly be over-estimated. He resembled an oak, which to some at times may seem unyielding and knotty, but which

has in its strong trunk and goodly foliage a lasting beauty. It long stands firm in its place, and from it drop the acorns which grow up in its shadow, to be themselves both its survivors and its offspring.

In bodily vigor, in mental steadiness and work, in the keeping usefully active to the last the powers of his mind by continuous employment—he was an example to all of us. And in the purity and warmth of his affections, increasing to the end, and widening rather than narrowing as he grew older, he showed the presence of heavenly grace.

IV. For no correct estimate can be made of him which shall not embrace some allusion, in the next place, to his *continued and far-reaching benevolence*. He was a perpetual rebuke of the idea, so erroneously indulged, that those most interested in beneficence abroad are indifferent to necessities nearer home. Foreign missionaries and home missionaries, alike, shared his interest and his purse. His charities reached the bounds of Asia; gladdened the isles of the distant sea; and watered the arid wastes of Africa; but when you wanted a lift here in our own congregation, whose generosity was equal to his? and that in this last year of his retirement!

In the earlier and more active period of his life he was a great public benefactor through all this region: and, all his life, through the regions beyond, even to the ends of the earth. He was a clear evidence of the truth, that decided doctrine and the largest liberality go well together. One need not be lax in belief to be full of good works.

No brief summary would contain the record of his helpfulness to individual ministers and christians; but it would be well if some record could be made of the extended influence exerted in this immediate region by his benefactions and efforts in behalf of new and needy churches. At Dover, at Needham, at Walpole, and at other places, his assistance has been a great treasure in their day of small things.

The church at West Roxbury furnishes a good illustration, and with the advantage of having its early story told by the pen of one (Rev. Dr. Laurie) who was its highly valued pastor, from whose account I copy.

A young woman from West Roxbury lived in the family of Dr. Burgess, at Dedham, and a little girl of her acquaintance used to go from West Roxbury to visit her on the Sabbath. The visitor was induced to go to meeting, and became interested in what she heard. Not content with going herself, she tried to persuade her friends at home to go too. But in this she was at first doomed to disappointment, for her father harshly forbade her visits to Dedham, and threatened to punish her if she persisted.

She was in great distress for a time, but the providence of God opened her way in a manner she could not anticipate. The death of her father caused such changes that she could not only go to meeting herself, but succeeded in inducing all the family to go with her. The result was that four of them joined the church in Dedham—three generations entering the fold at once. Their house was opened for preaching, and then a hall was secured.

Eventually Dr. Burgess gave them his services on Sunday evenings for a year. With his usual good judgment, he charged them something to keep them interested; and then, with his usual liberality, gave them several times as much—his charges being sixty-eight dollars, and his gifts about fifteen hundred dollars!

When pressed for an account of his labors, he replied, with his customary modesty, "I think that a curtain had better rest over the pecuniary part of the whole work; the faith and prayer are of more value."

It is learned from other sources, however, that his plan was to give yearly assistance in decreasing amounts as the congregation grew more able.

His benevolence indeed was one of his most distinctive

features for imitation. He had been enabled to overcome that temptation of avarice which holds the purse-strings the tighter the fuller it becomes. And we all feel that in few things shall we miss him more than in the stream of benevolence, public and private, which his love to God and to man kept constantly flowing. When the godly ceaseth, his place must be supplied by others. Let each one in our congregation remember to make good, by a larger and more universal charity of giving, this great loss we have sustained.

V. I must not fail to advert to his *remarkable love for the study of the Bible, and for the ordinances of God's house.*

When, at the age of seventy-nine, he was desired to leave the Bible class of ladies he had taught so long and so well, in order to take a class of young men whom he had previously instructed, and who desired to receive his services again, he told those ladies they had been the occasion of great happiness to him. He said he had never studied the Bible with more pleasure.

He might have added, he had seldom studied it with more diligence; for he who had given his life-time to the Bible, now, at almost four-score, used to devote some part of nearly every day to careful study for his Sabbath class.

Some of you are also aware that it has been, ever since he ceased preaching, alike his employment and his entertainment, to prepare every day a written paper upon some passage of the Word. These papers, too, if I may judge from the few it has been my privilege to see, are luminous with Scriptural illustration and the results of critical thought.

How rich is this silent testimony to the fulness of the Book of God, and how such habits have been fitting his mind and his heart to enter upon and to enjoy the scenes to which that blessed volume allures!

You who have watched his weekly and punctual attend-

ance here, need not be reminded how much he loved the sanctuary. These later years of his life, when no professional duty called him hither, but when distance, and storms, and biting cold, and even pain and weakness, could not detain him, have been his perpetual witness to the blessedness of the Lord's house.

When his maimed limb had compelled him to remain some Sabbaths at home, it was his reply, full of feeling, to a question about his desire to return to this temple, "Yes, I *should* love to get out to church again."

And when this strong man, whose frame as he walked in had been so erect, came slowly up the aisle on his crutches, to gather a few times more the manna of the Word, he gave a new emphasis to the sentiment, "How amiable are Thy tabernacles, O Lord of hosts!" Ah! venerable friend! thou art gone at length "where Sabbaths never end." We miss his presence, but we remember that "blessed are they that dwell in Thy house; they *will be still praising Thee*."

This Bible and this sanctuary were the helpers of his prayers, and no service of ours but in turn was itself assisted by them. Touching indeed it is said to have been to listen to his fervent supplications for the spiritual good of this people since he has been somewhat retired from them. And while he mingled prayers and gifts for us, he was sending both from his quiet and loved home around the world. Such streams do such fountains, heaven-filled, continually feed. Has not the Christian poet well described him?

"Like a patriarch sage,
Holy, humble, courteous, mild,
He could blend the awe of age,
With the sweetness of a child.

As a cedar of the Lord,
On the height of Lebanon,
Shade and shelter doth afford,
From the tempest and the sun:—

Thus he flourished, tall and strong,
 Glorious in perennial health;
 Thus he scattered, late and long,
 All his plenitude of wealth!

Yet like noon's refulgent blaze,
 Though he shone from east to west,
 Far withdrawn from public gaze,
 Secret goodness pleased him best.

Oft his silent spirit went,
 Like an angel from the throne,
 On benign commissions bent,
 In the fear of God alone.

Then the widow's heart would sing,
 As she turned her wheel, for joy;
 Then the bliss of hope would spring,
 On the outcast orphan boy.

Deeds of mercy, deeds unknown,
 Shall Eternity record,
 Which he durst not call his own,
 For he did them to the Lord.

Full of faith at length he died;
 And, victorious in the race,
 Won the crown for which he vied—
 Not of merit, but of grace."

Yes,—“Not of merit, but of grace.” Not long before he passed away, he said, “I do not know what the good will of God may be respecting me. Whatever it is, I am resigned.” And as usual, thinking of others rather than of himself, said to his son, “Keep all in the family as cheerful as you can.”

He was a large-minded, large-hearted disciple of the perfect Master, with a soul made hospitable through divine grace to all high purposes and goodly deeds. And we believe the Christ whom he loved has taken him where every noble resolve and every lustrous act will find a congenial and a boundless sphere.

Just one week before the day of his decease, our friend wrote, in his daily scriptural reflections, these words : "The righteous commit their persons, friends, and all their interests to the care, wisdom, and benevolence of God. They have peace in believing. Conscience, too, is at rest. Not self-condemned, and not apprehensive of the divine displeasure, they are agitated by no winds or waves." The last words of his fruitful pen seem to have been written on the closing day of the autumn, on the text, "Am I my brother's keeper?" They are these : "In childhood or in old age, on the ocean or on the land, thou hast a duty to preserve thy brother. Is he poor? Provide for him. Is he hungry? Feed him. Is he naked? Clothe him. Is he in danger? Protect him. Is he in prison? Visit him. Is he sick? Nurse him. Every man is thy brother, and these are fragments of thy duty to him. His life, health and safety are thine to keep. If thou slay, injure or neglect thy brother, thou art guilty. Cain had committed the greatest crime against his brother, and" —— !

With that "and", on the last day of the final complete month of his life, the penman laid down the implement he had used so well, never to resume it again ! The word is significant in that place—"And" ! It signifies a continuance. No mind of ours can exactly say what was in his mind to add if he could continue writing. An unfinished thought was there. His life on earth was but an unfinished thought. It continues, unseen by us. That mind is thinking still. Those contemplations upon the ways of God go on. He laid down his pen, to take up the harp of Heaven !

One of our first reflections upon the life of this minister is, on *The number of his people whom he meets in the world of spirits*. Many of his church had gone before him. His counsels and his life had aided them on their way. The last but one, I am told, of all who were its members when he came here fifty years ago, was waiting in the town of her

residence, anxious to receive any tidings of the condition of her old Pastor, and her friends here were interesting themselves to inform her. But the day of his death proved almost the day of her own funeral. Most of the brethren upon whom in his, and their, early life he leaned, had crossed the river before him; and, with them, their consorts and companions, whom he fondly styled, "A lovely band of female companions, both aged and youthful."

How many of your fathers and mothers met him on the other side! Minister and people together on earth, together in the ministries above! It was an impressive spectacle to see the men of years, last Friday, in thinned ranks, as they attended their aged pastor to the tomb, and broke another of the links that bind them to earth! Happy if they shall rejoin him in the skies! Do but follow his Redeemer, dear friends. He will lead you on, with no faltering step, to the everlasting mansions.

To this Church, divine Providence makes to-day its tenderest appeal for a better life, for a sincerer trust, for a more zealous obedience, for a sweeter and stronger hope in Christ. And may it not be said, that to those who used to listen to this now silent voice, in the gospel which they have not yet learned to heed, an appeal is made that will hardly come again?

O! might it be that the remembrance of some familiar truth, urged at once by a sympathizing and venerated human preacher, and by the spirit of grace, may turn you, my friends, to-day, to repentance and belief in Jesus. So this honored ministry—this lengthened life of religious example—this late ascent of his servant unto God, shall yet prove your endless blessing. Thus would his own most ardent desires, and some of his latest words, be fulfilled.

I cannot close more fittingly than by retracing a part of what he wrote two weeks ago to-day, upon the Scripture:

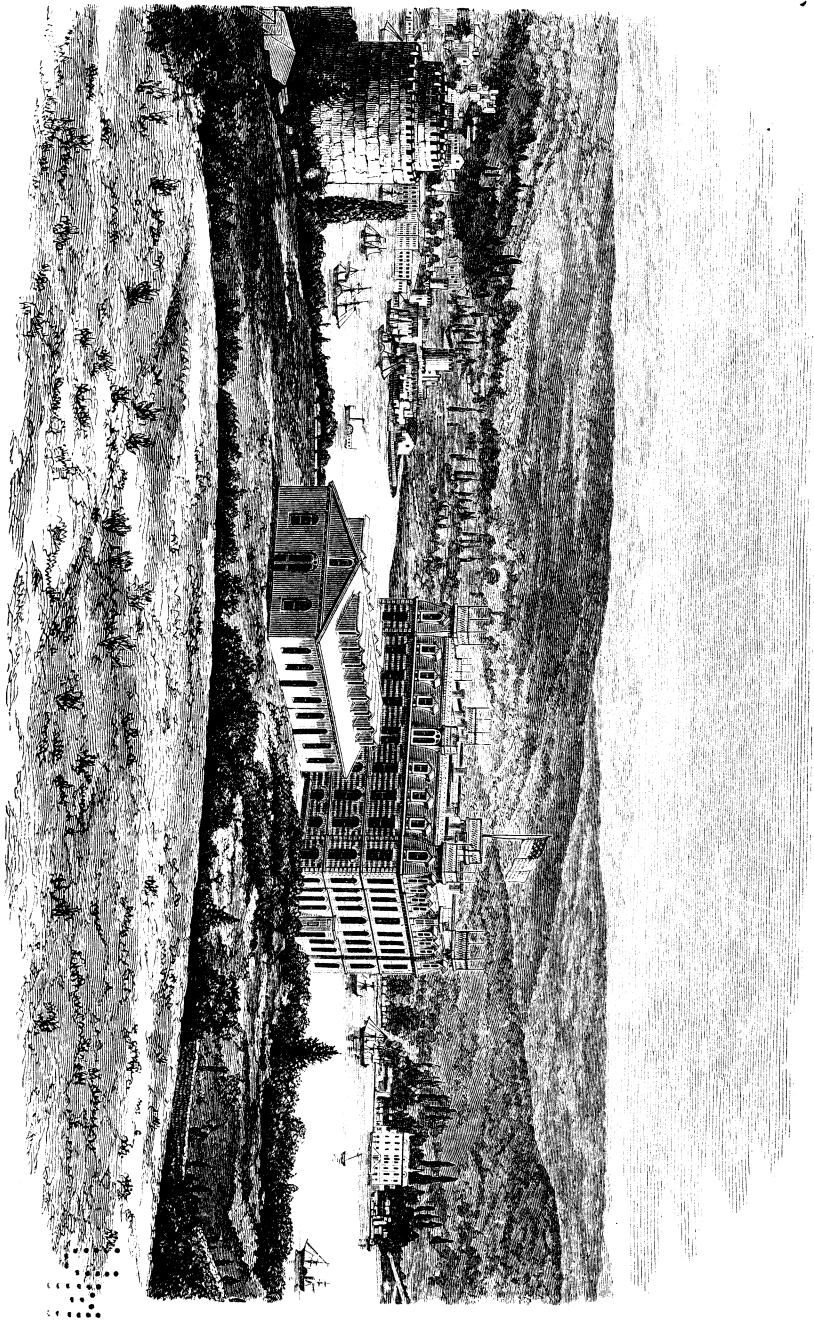
"What is our hope or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

"The writer," he remarks, "is Paul, the faithful preacher. He wishes to visit them, but was not able to do so. He anticipates the time when he should meet them in the presence of the Lord Jesus: ye are our glory and our joy."

"We learn," he adds, "a part of his creed. He and they would exist together, intelligent and happy. They would fully recognize each other. They would review their earthly history. Parents and children, ministers and their converts, would rejoice in each other."

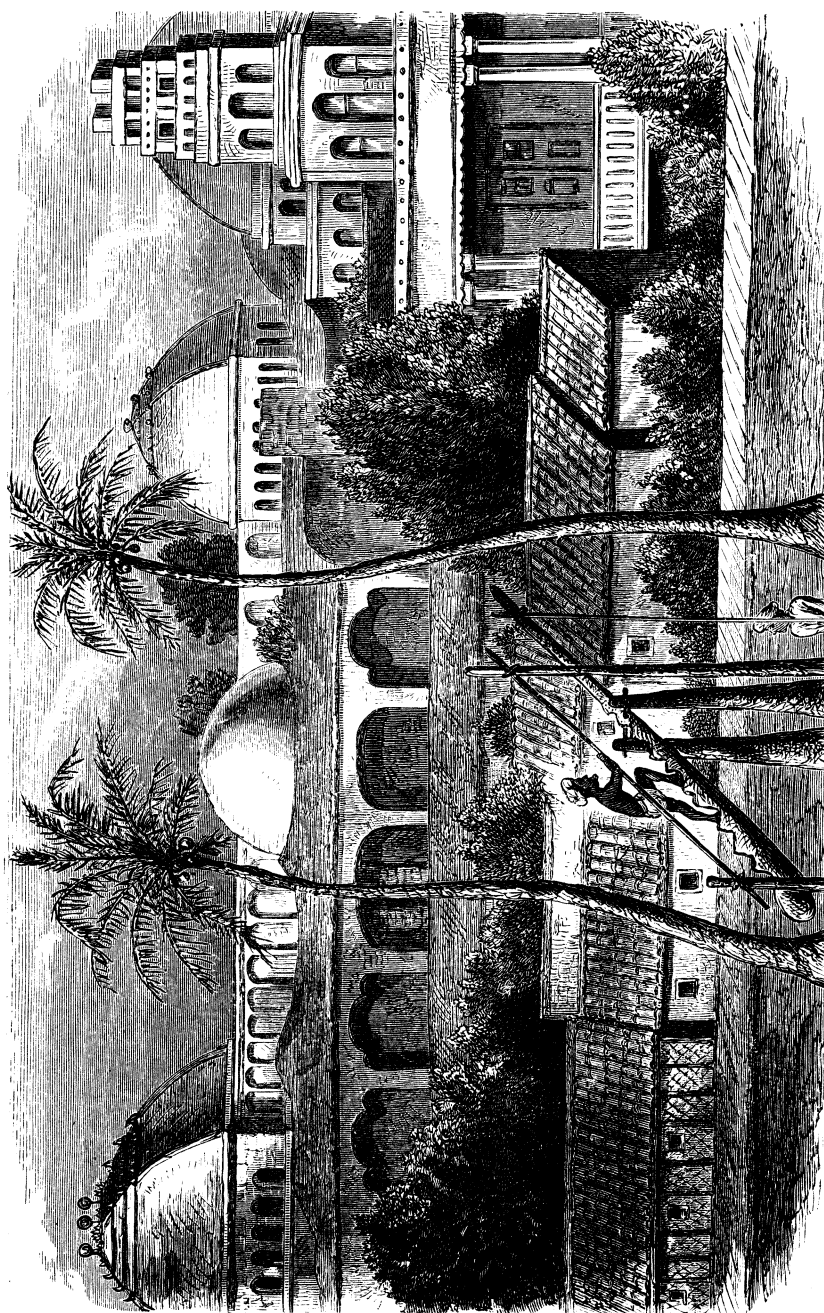
Thus may you, my friends, be at last his glory and his joy.





ROBERT COLLEGE, CONSTANTINOPLE.





THE OLD PALACE, MADURA.

NEW HISTORY
OF THE
BATTLE OF BUNKER HILL,

June 17, 1775,

ITS PURPOSE, CONDUCT, AND RESULT.

BY
WILLIAM W. WHEILDON.

REPRINTED FROM "THE BOSTON DAILY HERALD."
REVISED AND ENLARGED.

SECOND EDITION.

BOSTON:
LEE AND SHEPARD.
NEW YORK:
LEE, SHEPARD, & DILLINGHAM.
1875.

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1875.

FRANKLIN PRESS:
RAND, AVERY, AND COMPANY,
BOSTON.

ORDER OF NARRATION.

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APPROXIMATE DIVISION OF TIME during the battle. End of the Fighting.

John Adams, referring to Mr. Lynch, one of the Delegates from Virginia, (speaking of Washington as an orator,) says,—“He told us that Washington made the most eloquent speech at the Virginia convention that ever was made. Says he “I will raise one thousand troops, subsist them at my own expense, and march to the relief of Boston.”

“In that day of general affection and brotherhood, the blow given to Boston smote on every patriotic heart from one end of the country to the other.” * *
“The 17th of June saw the four New England Colonies standing here, side by side, to triumph or to fall together ; and there was with them from that moment to the end of the war, what I hope will remain with them forever, one cause, one country, one heart.” [Webster, 1825.

“This day thirty years since, I was at the taking of Louisbourg, when it was surrendered to us ; it is a fortunate day for America : we shall certainly beat them !” [Capt. Trevett to Major Gridley.

“The consequences of this battle were just of the same importance as the revolution itself.” [Webster.

NEW HISTORY
OF THE
BATTLE OF BUNKER HILL.

INTRODUCTION.

THE remarkable movement which led to the BATTLE of BUNKER HILL, — an engagement almost as national in its results as the DECLARATION of INDEPENDENCE, — was as great a surprise to Gen. Gage, to say the least of it, as was his excursion to Concord to the provincials. The two together covered that great step, which it required just two months to take, from peace to war: not provincial, not colonial, but continental. The Battle of Bunker Hill — certainly rather the occupation of Bunker Hill — was distinctly one of the measures contemplated for driving Gen. Gage and his army out of Boston, for the relief of that distressed town and the colony. Putnam, it is agreed, urged it upon Gen. Ward, while Warren was present, and Warren said, “I admire your spirit, and respect Gen. Ward’s prudence: *we shall need them both.*” And at another time, when the great pall of civil war was hanging over the country, he said, “almost thou persuadest me, Gen. Putnam; but I must still think the project a rash one.” This was on or about the 15th of June, when

Warren fully participated in the general wish to drive Gage out of the colony.

This, in fact, is what the army, which had assembled at Cambridge at the call of the Congress and the Committee of Safety, was intended to accomplish; and the action, it is now well known, was hurried on by a knowledge of what Gen. Gage, on the day after the battle, was prepared to undertake. It will probably not be denied that there were some mistakes of commission or omission made at the time, according to human judgment; and there are some things which, it seems to us, are not, and perhaps never will be, understood. We propose to speak of the battle, however, not altogether as generally described and regarded, but in its connection, as it appears to us, with the true history of the times, — from the eighteenth day of April, when there was peace, to the eighteenth day of June, when there was war.

BATTLE OF BUNKER HILL.

I. PURPOSE OF THE BATTLE.

BOSTON TO BE ENTERED.

THE importance of the Battle of Bunker Hill, and to which it owes its national interest, is found in the fact that it was the opening of the Revolutionary War, *which was the great incident of the terrible conflict*. The movement, however, like that of Gen. Gage upon Concord, had an object, which, in both cases, became wholly subordinate to the issue. Boston had long been suffering by the presence of an army, and no arm had been raised for her relief. Gage, it was known, was determined to strike a blow upon the country, and was only waiting for re-enforcements, when JOHN HANCOCK, in his hurried letter from Worcester, on his way to Congress, on the 24th of April, 1775, gave both expression and direction to the patriotic feelings of the people in declaring that, —

“BOSTON MUST BE ENTERED. THE TROOPS MUST BE SENT AWAY, or ———. Our friends are valuable, BUT OUR COUNTRY MUST BE SAVED. I have an interest in that town. What can be the enjoyment of that to me, if I am obliged to hold it at the will of Gen. Gage, or any one else? . . . WE MUST HAVE THE CASTLE — the ships must be ———.”

II. RESUMÉ OF HISTORY.

ARRIVAL OF GEN. GAGE. — CONTINENTAL CONGRESS.

Gen. Gage landed in Boston on the seventeenth day of May, 1774, and in exactly one month from that day, on the 17th of June, in the General Assembly, which, by order of the king, he had removed to Salem, Sam Adams shut the door in the face of his secretary; and then, manifesting the spirit of their great leader, the assembly deliberately proceeded to appoint a Continental Congress at Philadelphia, and elected delegates to represent the Province of Massachusetts Bay therein.

The Port Bill went into operation on the first day of June; and in fourteen days after the people had feasted Gen. Gage in Faneuil Hall, and toasted the king, BOSTON WAS SHUT UP. The king had placed his foot upon the town. Gage had his military arm at her throat. The town could scarcely either move or breathe. It was full of troops and tribulation. Every vessel that could be moved had been sent out of the harbor; the wharves were empty; the storehouses empty; commerce was at an end. The trade of the town was crushed; mechanics and laborers were thrown out of employment; money almost ceased to circulate, and became scarce with all classes of people. Provisions were soon in demand, and greatly increased in price, so that none but the wealthy could purchase them. And this condition of things — hardest to bear in its first imposition — existed in Boston on the 17th of June, 1774, when it may almost be said that one of her patriots called a Continental Congress, which another of them had only three months before publicly recommended.

DEFEAT OF THE TORIES.

The tories were exultant, and heaped abuse, denunciation, and falsehood upon the people in newspapers, letters, and pamphlets, both here and in England. "Our enemies," said Sam Adams, "are already holding up to the tradesmen their grim picture of misery, to induce them to yield to tyranny;" but they failed ignominiously.

On the same 17th of June the Port-Act meeting was held in Faneuil Hall by adjournment (although such assemblages were prohibited to the people), while Adams and Hancock were at Salem. It was an anxious day for Warren, who wrote to Adams on the 15th, "I think your attendance can by no means be dispensed with." It was in this letter that Warren said to him, "the mistress we court is LIBERTY; and it is better to die than not to obtain her. If the timidity of some, and the treachery of others, *in this town*, does not ruin us, I think we shall be saved."

The meeting was adjourned to the 27th, and then moved from Faneuil Hall to the Old South Church. Sam Adams was now in his place, notwithstanding which the persons to whom Warren referred were bold enough to propose a vote of censure upon the Committee of Correspondence, and its dissolution. Sam Adams left the chair, listened and spoke, and the next day (the meeting having adjourned to that time), the motion was *rejected by an overwhelming vote*, and the committee instructed to "persevere with their usual activity and firmness;" and, in addition to this, the people utterly refused "to pay for the tea."

Admiral Graves arrived in July, and more troops; and arrests were talked of, — by the tories, of course, — but the committee of correspondence, as instructed by the meeting, determined upon their sessions, "unless prevented by brute force." Without losing sight of their cause, at this time, the leaders gave their attention to the poor, and afforded them relief, through the instrumentality of a Donation Committee. Two more of the oppressive and obnoxious acts of Parliament reached Boston.

It may easily be perceived in the condition of things which we have so faintly described, what a state of excitement and anxiety the town was in; the ordeal it was undergoing; everything disrupted and broken; losses on one hand, want on the other; distress everywhere, even among the soldiers; gayety nowhere, not even in the Province House. There was suspicion and apprehension of the soldiers, whom nobody would countenance. The people hated them: they were parading on the common or prowling about the town, while their officers were prancing their horses in the suburbs. There was nothing agreeable: Gage was afraid to remain at Salem; his mandamus councillors had been compelled to resign or escape into Boston, under the protection of the troops; to live on salt provisions or such sheep and cattle as the men-of-war's men could steal from the islands and shores of the harbor. Street brawls and quarrels with the soldiers, or among them, were of daily occurrence, and, in some parts of the town, there were pests and criminalities, too gross to name, and supposed to be inseparable from camp life in a populous town.

CONDITION AND POSITION OF BOSTON.

While in this condition of distress, poverty, and suffering, bearing the punishment which had been so often threatened upon her, *the whole country, which was feeding her people from their abundance and their charity,* WAS LOOKING TO HER IMDOMITABLE PATRIOTS FOR COURAGE, COUNCIL, AND ACTION. She was the object of wrath on one hand, and of commiseration and charity on the other; and yet the country looked to her for determination, firmness, and council. What she felt the country felt; what she held the country approved; what she suffered the country shared. Yet there she stood: hope in her heart, vitality in her blood, thought and resolution in her brain, having expended, as Franklin said, nineteen shillings in the pound rather than give up the right to spend the other

shilling as she pleased. South Carolina, expressing the feeling and uttering the voice of the country, sent her word, accompanied with two hundred tierces of rice for her poor, "*For God's sake be firm and discreet at this time.*" And a month later (August, 1774), one of the small towns in Connecticut notified her that she "*was held up as a spectacle to the whole world,*" and that "all Christendom is longing to see the event of the American contest." Prescott, who was soon to risk his life at Bunker Hill, expressing also as he did the voice and heart of the whole people, said to her, "We heartily sympathize with you, and are always ready to do all in our power for your support, comfort, and relief, *knowing that Providence has placed you where you must bear the first shock.*"

Such was the *condition*, however degrading or disagreeable; and such was the POSITION, both HONORABLE AND GLORIOUS, of Boston, when the battle of Bunker Hill — the first and necessary movement for her relief — was forced upon the ill-organized but patriotic army at Cambridge, by the acts and purposes of Gen. Gage. The condition of things described presented such a scene, as Washington said of another picture, in which he was an actor, "is not to be found in the pages of history." This state of things — not, however, without action and progress in the patriotic cause, by proceedings and events of the most thrilling character (the Provincial Congress and the conflict of the 19th of April among them) — had continued for a long year. There were added wrongs, deprivations, and embarrassments, enough to crush any other people less inured to the toils and hardships of life, all of which were bravely and firmly withstood. But all over the country the cause of Boston was "the common cause of America." "And it came to pass," as the "Book of American Chronicles" has it, "that the New Yorkites, the Philadelphites, the Marylandites, the Virginites, the Carolinites, took pity on their brethren the Bostonites," and with their camels and asses and mules and oxen, sent supplies "by the hands of the Levites, and there was joy in the land."

The winter of 1774-5 passed, seriously enough for soldiers and people ; spring had returned again with wonderful softness and beauty ; Gage, who had seen nothing but embarrassment, and found the acts of parliament only paper, had said that nothing but force would maintain the authority of the king. He had made a feeble attempt at Salem ; and a more costly one at Concord. The country was united ; the attempts at reconciliation had utterly failed ; the " Congress of the United Colonies " was assembling for its second session ; the Provincial Congress of Massachusetts Bay had assumed powers of government ; the American Army was gathering at Cambridge ; Gage himself was apprehensive of an attack ; it was time something was done for Boston, — towards whose condition the eyes of the whole country were directed, — and it was almost like an inspiration when JOHN HANCOCK declared :

" BOSTON MUST BE ENTERED ! "

And the battle of Bunker Hill was the first step in that direction.

" NO BUSINESS BUT THAT OF WAR. "

The Committee of Safety, on the 2d of May, in a letter to the Governor and Company of Connecticut, who had sent a committee " to hold a conference with Gen. Gage, " state the case as it existed at that time : " We fear that our brethren in Connecticut are not yet convinced of the cruel designs of administration against America, nor thoroughly sensible of the miseries to which Gen. Gage's army have reduced this wretched colony. *We have lost the town of Boston,* and we greatly fear for the inhabitants of Boston, as we find the General is perpetually making new conditions and forming unreasonable pretensions for retarding their removal from that garrison. Our sea posts [ports] on the eastern coasts, are mostly deserted, " &c. " *No business but that of war is either done or thought of in this colony.* "

. . . Our relief must now arise *from driving Gen. Gage with his troops out of the country*, which, by the blessing of God, *we are determined to accomplish, or perish in the attempt.*" Connecticut immediately joined with Massachusetts in the capture of Ticonderoga, and rendered her very valuable assistance at Bunker Hill soon after.

PROPOSED INTRENCHMENT ON BUNKER HILL.

It was Gen. Putnam, from Connecticut, who proposed the intrenchment on Bunker Hill, and, at the meeting of the Council of War, in the very spirit of the Boston letter, said the object was *to draw* [drive?] *the enemy out of Boston.* It was also said at this time, that the country was growing dissatisfied with the inactivity which prevailed at Cambridge. Rhode Island and Connecticut and New Hampshire had sent their troops to Cambridge for the support and relief of Boston, in her determination, notwithstanding her grievances and sufferings, to maintain the cause of the country. That was what Prescott desired to do, and that is what Putnam and Stark and Reed and Greene and others came expressly to accomplish.

ALARM IN NEW YORK.

The progress of the Revolution depended upon the result of the battle of Bunker Hill: the capture of the province by Gage (who had never governed it), on one hand, or the capture of Boston, and driving his army out of it, on the other; and the war, it may be said, did not begin until this last was accomplished nine months later by the army under Gen. Washington. So well understood was this, that some regiments of troops from Ireland, having been ordered to New York, — which so alarmed the people of that province that they sent to the Continental Congress to know what they should do when they arrived, — were immediately ordered to Boston, to the great relief of the New Yorkers.

PROVIDING FOR THE POOR.

So deeply oppressed were the people of Boston, at this time, that the Provincial Congress was called upon to adopt measures for their relief; and thereupon passed the following resolve:—

“IN PROVINCIAL CONGRESS, WATERTOWN,
May 1, 1775.

“Whereas the inhabitants of the town of Boston have been detained by Gen. Gage, but at length, by agreement, are permitted to remove with their effects into the country, and as it has been represented to this Congress that about five thousand of said inhabitants are indigent and unable to be at the expense of removing themselves: Therefore, resolved, that it be recommended to all the good people of this colony, and especially to the selectmen that they aid and assist such poor inhabitants with teams, wagons,” &c.; and it was “further resolved that the inhabitants of Boston thus removed shall not be considered as the poor of said town into which they remove,” &c., and provision was made for the expenses of removal and maintenance.

LOCATIONS OF THE POOR.

Suffolk county had 215; Middlesex, 1016; Plymouth, 115; Bristol, 588; Berkshire, 314; Hampshire, 788; Worcester, 539. Among the towns Wrentham (Suffolk) had 89; Worcester, 82; Springfield, 68; Concord, 66; Lincoln, 29; Bridgewater, 81, &c.

Is it possible in view of this veritable history, to magnify the interest which the people of Boston, at the present day, may well feel in the first centennial of the Battle of Bunker Hill?

III. PREPARING FOR THE CONTEST.

PROCEEDINGS OF THE COMMITTEE OF SAFETY.

“IN COMMITTEE OF SAFETY, May 10, 1775.

“*Voted*, That the following letter be immediately sent to the respective colonels of the army, viz :

“CAMBRIDGE, May 10, 1775.

“*Sir* : — As we are meditating a blow against our restless enemies, we therefore enjoin you, as you would evidence your regard to your country, forthwith, upon the receipt of this order, to repair to the town of Cambridge, with the men enlisted under your command.

“We are,” &c.

REPORT OF JOINT COMMITTEE.

“May 12, 1775.

“The following is the report of a joint committee, appointed by the Committee of Safety and the Council of War, for the purpose of reconnoitring the highlands of Cambridge and Charlestown.

“We have carefully examined the lands, and their situation, in regard to annoying and preventing the enemy from passing into the country from Boston, and are of opinion that the engineers be directed to cause a breast-work to be raised near the bridge, by the red house, at the head of the creek, near the road from Cambridge to Charlestown, on the south side of said road ; also a breast-work to be raised at the north side of the road, opposite the said red house, and to run in the same line as the fence now stands, upon the declivity of the hill there ; also a redoubt on the top of the hill where the guard house now stands ; and three or four nine pounders to be planted there ; *also a strong redoubt to be raised on Bunker's Hill, with cannon planted there*, to annoy the enemy coming out of Charlestown, also to annoy them going by water to

Medford. When these are finished, we apprehend the country will be safe from all sallies of the enemy in that quarter. All which is humbly submitted.

BENJ. CHURCH, JR.,

Chairman of the Sub-committee from the Committee of Safety.

WILLIAM HENSHAW,

Chairman of the Sub-committee from the Council of War.

“The Committee of Safety having taken the foregoing report into consideration, apprehend the matter not to belong to them officially ; and although they are persuaded that the highlands above mentioned are important, yet not being the proper judges what works are necessary to be constructed to make said posts tenable, are of opinion that the determination of this matter rests with the Council of War.

BENJ. CHURCH, JR., *Chairman.*”

FURTHER ACTION OF THE COMMITTEE.

It was learned at this time that Gen. Gage, having received his expected re-enforcements, had arranged “to secure some advantageous posts near Boston : viz., Dorchester and Charlestown.” This intelligence came from Exeter, N. H., under date of June 13 ; but it is pretty evident that the Committee of Safety had information of their own, as on that day they passed a vote, “whereas it is daily expected that Gen. Gage will attack our army, now in the vicinity of Boston,” &c., it was resolved that the General make an immediate report of his equipment, &c.

On the 15th, the Provincial Congress passed votes for an increase of the army ; that the militia hold themselves in readiness to march at a moment’s notice, and that the people go armed to church on Sundays.

On the same day the Committee of Safety passed a resolve as follows :

“ Whereas it appears of importance to the safety of this colony, that possession of the hill called Bunker’s Hill, in Charlestown, be securely kept and defended, and also some one hill or hills on Dorchester neck, be likewise secured, Therefore, resolved, unanimously, that it be recommended to the Council of War that the above named Bunker’s Hill be maintained by a sufficient force being posted there,” &c. Col. Palmer and Capt. White were appointed to join with the committee of the Council of War at the Roxbury camp, and to communicate to the council the above vote.

JOINT MEETING OF THE COMMITTEE OF SAFETY AND
COUNCIL OF WAR.

The joint committee met probably at Roxbury on the afternoon of the 15th, and most likely approved the course recommended, as also did the council of war, probably on the 16th, as on that evening orders were issued in accordance with the vote of the Committee of Safety, so far as Bunker Hill was concerned. It is agreed on all sides that the Committee of Safety “had secret intelligence from Boston by means of spies, that the British were about to take possession of Dorchester Heights ;” “and” (this statement is made on the word of Samuel Adams), “to divert them from their object, a close approach to the enemy was made by entrenching on Breed’s Hill, which had the desired effect, until the provincials could take possession of Dorchester Heights.”

What we now know of Gage’s intentions confirms the correctness of this statement, upon which no doubt the Council of War acted. Gen. Burgoyne, in his account of the battle, June 25, says, —

“*It was absolutely necessary* we should make ourselves masters of these heights, and we proposed to begin with Dorchester.” “Every thing was accordingly disposed ; my

two colleagues and myself had with Gen. Gage formed the plan," and "it was to have been executed on the 18th."

It now appears as if Gen. Gage became aware of the proceedings of the Provincial Congress, and of the Committee of Safety, between the 13th and 15th of June, and planned his movements for the 18th, with a view to anticipate those of the army at Cambridge, which he was momentarily expecting would take place; for it may well be believed that John Hancock's words had not been lost upon the Congress or its Committee, "BOSTON MUST BE ENTERED." This view accounts for the hasty movement of the 16th of June, for which it has been so often said the provincials were not prepared; and also for the attempts made to keep the proceedings secret, which was not the case with those of 10th and 12th of May touching the same subject.

ORDERS TO THE COMMANDERS.

In view of these proceedings, on Friday, 16th of June, orders were issued by Gen. ARTEMAS WARD (Gen. Jedediah Preble, who had been elected to the chief command, never having presented himself in camp, probably on account of the state of his health), "for placing three Massachusetts regiments (Col. Prescott's, Col. Frye's, and Col. Bridge's), and a detachment of a hundred and twenty men from a Connecticut regiment (under the command of Capt. Knowlton, a brave officer), about a thousand in all, under the command of Col. Prescott, directing him to proceed to Bunker's Hill, and there erect a fortification." This statement is taken from what is known as the "Prescott Manuscript;" and it is a noticeable fact, that this remarkable paper, prepared and preserved in the Prescott family, until published by Caleb Butler in his "History of Groton" (nor yet Col. Prescott's letter to John Adams, soon after the battle, each of them giving an account of the engagement), does not contain the name of Col. Putnam—an omission hardly to be expected in these papers, or in any respectable account of the battle. It

then mentions the prayer by Pres. Langdon; then that Col. Prescott led them silently down to Charlestown Neck, where he called around him the field officers, with Col. Gridley, and communicated to them his orders.

AMOUNT OF THE FORCE.

Prescott states the number of men at a thousand, while it is said the force detailed should have reached about fourteen hundred; but it is probably true that no such number was present on the night of the 16th. Some writers put the number as high as twelve hundred, but this is very doubtful, as are some other statements concerning it. All agree that the original order was for a detachment of a thousand men, to which is to be added the re-enforcement which came from Medford in the afternoon.

DISPOSITION OF THE ARMY.

The army at this time had its headquarters at Cambridge, and the troops of Massachusetts, Rhode Island, Connecticut, and New Hampshire, in all about seven thousand, were located at various points, from Jamaica Plains, Roxbury, and Lechmere's Point on the right, to Medford, Charlestown Common, and Chelsea on the left, and some small progress had been made in erecting fortifications on the line, preparatory to an attack upon Gage in Boston, and to prevent any movement on his part into the country. The troops surrounded Boston, and it is manifest that the ships of war were kept in the harbor for the protection of the army in the town, or to receive it in case of necessity, — a condition of things referred to by Gen. Howe in addressing the troops at Bunker Hill, in the words, "we have no recourse, *if we lose Boston*, but to go on board our ships."

IV. THE MOVEMENT.

PRAYER.

When the detachment had assembled at Cambridge, prayer was offered by Pres. Langdon of Harvard College, and soon after nine o'clock moved to Charlestown, where the wagons were met with the intrenching tools, — all that could be got together. Here Putnam met the detachment; and the orders were explained to his officers — and perceived by the men — by Col. Prescott.

SELECTION OF BREED'S HILL.

On reaching Bunker Hill, where, according to orders, the intrenchment was to be made, a discussion ensued, in which Putnam took part, and Breed's Hill was determined on. The Prescott manuscript asserts that "the whole height was popularly called Bunker's Hill, although the southern part was known as Breed's Hill by the neighbors."

There has been much discussion concerning this decision. The Committee of Safety say it "was a mistake," and this again is said to be a delicate way of overlooking a disobedience of orders. Prescott may be right, but we had always supposed that the distinction between the two hills was well known, one being much nearer to Boston than the other, — and therefore to be preferred, — while Bunker's Hill was much the highest. There does not appear to be any possible way of deciding whether there was a mistake or whether the Council of War overruled the decision of the Committee of Safety.

THE REDOUBT.

As soon as the matter above spoken of was decided, the body moved towards Breed's Hill, and on reaching the

spot in the quietest manner possible, the arms were stacked almost without a loud word spoken, and the intrenching tools taken in hand with a will. The "Redoubt," so called, which has been displayed in such artistic form on the British map of Lieut. Page of the Royal Engineers, was eight rods square, with some angular formations for entrance, &c., on the southerly side, which was nearly parallel with the street. From this there was an embankment of about four hundred feet in length, extending down the slope towards Mystic river, called a Breastwork.

The works, such as they were, rude and hastily thrown up, were no doubt well planned, and all that could be done in four hours' time; the work, however, was continued during the morning, notwithstanding the firing from the ships which did little damage. The redoubt being on the summit of the hill, it was like firing over a precipice: the shot that fell short plunged into the ground (and in one case certainly into the graveyard, damaging the tombstones), while those aimed higher passed over it.

After the British obtained possession of the hill, their engineers planned a fortification of some magnitude and form (which is probably that delineated on Page's map), so that no vestige, as some have supposed, of the original work planned by Gridley long remained. It was also determined at the same time to erect defences on Bunker Hill, where a part of the intrenching tools were carried, and there, under orders from Gen. Putnam, works were partly built, but they were not of much account.

The monument on Breed's Hill, it is generally understood, occupies very nearly the centre of Col. Gridley's redoubt.

THE RAIL FENCE.

The rail fence was in a general way an extension of the Breastwork towards the shore of Mystic river; and was designed to prevent the enemy from out-flanking the provincial forces. Col. Prescott, it is claimed, from his own indefinite statements, ordered the artillery with their

field-pieces, and Capt. Knowlton with the Connecticut troops, to this portion of the field ; but the work was not completed, rude as it was, until after Gen. Stark with the New Hampshire troops arrived. It was composed chiefly of parts of two rail fences, placed together, and hay filled in between them ; while that portion nearest the river was composed of rocks and stones from the beach.

The movement in this direction, and the construction of the rail fence, were very important among the events of the day, and had a great effect upon its results. The position was splendidly maintained by Knowlton and Stark and the troops under their command. The arrangements of Gen. Howe show very clearly and very early an intention of moving in this direction, and thus surrounding the redoubt, which it was important, above all things, to prevent ; and it is enough to say here, it was prevented.

THE ORDER TO THE RAIL FENCE.

There is some conflict of statement and a wider difference of opinion as to who gave the orders for this important movement. It is asserted that Col. Prescott, who was in the redoubt, and saw the necessity for the measure, which had not been contemplated, ordered Knowlton to this point, and this is stated in the accounts. So, also, it may be that Putnam, who certainly was in command on the field, or assumed to command, ordered some of the troops in the same direction. He was unquestionably in position to see the necessity for the movement, which might even then have been on foot, and would not hesitate in such a case to give an order in the same direction. So, also, on the supposition that Prescott did not discover the purpose of the British commander and Putnam did, in this case beyond a doubt, Putnam being in the rear of the redoubt, may have simply anticipated the order of Col. Prescott.

The evidence, we think, is decidedly in favor of Putnam's action in the matter ; but we do not understand that

it takes any thing from the just claims of Prescott to the command in the redoubt, or the ability and bravery with which he discharged its heavy duties.

Notwithstanding all this, Gen. Dearborn, after describing the manner of making the rail fence out of two fences and the hay, says very emphatically, "This was done by direction of the Committee of Safety [one or two members who were present], of which William Winthrop of Cambridge was one, and he has within a few years [this was in 1818] informed me."

There is no doubt, whatever, that Col's. Reed and Stark, when they arrived with their regiments in the afternoon, went directly to the rail fence, — the necessity for which was apparent to the military eye of Col. Stark, — and it is certain that they either did this of their own accord or received an order from Putnam. They certainly did terrible work there.

COMMENCEMENT OF THE DAY'S WORK.

The opening of the morning had clearly given a new turn to things, and not in a physical sense only was light thrown upon the subject. The night's work was unfinished; nothing was complete; every thing rude and imperfect, — ammunition, arms and intrenchment. The "Lively" began to cannonade the crowd of laborers when they looked like

———"a mist upon the hill,
For such it seemed, muffled in silence still,"

which Admiral Graves, or his officer, proposed to brush away with his heavy guns. The Battery on Copp's Hill followed the lead of the ships, and "The British Annual Register" says, "Such a great and incessant roar of artillery would have been a trial to the firmest of old soldiers, and must have greatly impeded the completion of the works; it is, however, said that they bore this fire with wonderful firmness, and seemed to go on with their business as if no enemy had been near, nor danger in the service."

Prescott and his small command had not come here to fight the British Army and the Royal Navy, or so much of each as were in the vicinity. His orders were to build a strong redoubt on Bunker's Hill, and to hold it until relieved; but it soon became manifest that here at Breed's Hill there was fighting to be done. It might have been the same — probably would have been — had the other hill been chosen.

CONTEMPLATING THE SCENE.

The movement was far more serious than Prescott had anticipated; possibly more "rash" than Warren had thought; possibly even greater than Putnam had foreseen; and it is marvellous that the redoubt, as Gage, and Howe, and Burgoyne — who had boasted that *he* would find "elbow-room" among the rebels — expected, was not at once abandoned. Let the reader conceive, for one moment, the position of this small force: a handful of men, close together, on the summit of the hill, without shelter; six of the best ships of war in the world around them; a land battery in front of them; floating batteries, more or less in number, in rear of them; with two hundred guns — more than a gun to a man in the redoubt at a later moment — opened upon them with every sort of ammunition known in naval warfare! No wonder Prescott thought that men sent away with the intrenching tools would not return! No wonder that Gage, when looking upon the scene, asked Willard if they would fight! It seems now as if none but those whom Governor Bernard had described as men "mad enough to lay down their lives for liberty" would fight; and, we repeat, when the scene is pictured on the mind in this light, it is marvellous that they did not abandon the redoubt, at least as far as Putnam would permit them to go, — the top of Bunker Hill, — where certainly they would have had a better chance for their lives, although it would seem only a chance there!

It has been said that there were deserters. The state-

ment needs no proof. A brave man may make himself a martyr ; but if the party had all left the redoubt, as they did afterwards, it would have been a retreat. That they remained there almost intact, is an evidence of courage never to be questioned.

WORK ENDED — WHAT PRESCOTT THOUGHT.

By eleven o'clock, the provincials had done all they could do, and laid aside their tools. The guard, or patrol, which had been sent during the night around the shore of the town, followed on two occasions by Prescott himself, had seen the ships and heard the cry of the sentries, and had long been recalled. . One of his men (Asa Pollard of Billerica) had been killed, having heedlessly exposed himself ; but Prescott believed, according to Gov. Brooks's statement, that the British troops would not attack them ; and if they did, he thought they would be defeated ; and probably never would have gained the summit of the hill if the ammunition in the redoubt had held out a little longer. Prescott, knowing the advantages of the situation, excepting the naval force against him, believed that he could not be driven from the redoubt ; and it would seem that Gage himself had some doubts on this subject, and perhaps Howe, who warned his men against being compelled to fly to their ships of war for shelter.

RE-ENFORCEMENTS REQUIRED.

Prescott and Putnam, it is believed, sent to Gen. Ward for more troops, just as Howe sent to Gage for the same purpose, and Putnam himself went to Cambridge to urge the sending of them. Ward is said to have hesitated, fearing an attack upon Cambridge, and called upon the Committee of Safety for advice. There was not, however, much room or much time for hesitation ; the troops must either be sent, or those sent ordered back, and the Committee of Safety (if consulted in the matter) must have

seen this ; and a re-enforcement was ordered, — not, however, from the camp at Cambridge, but from the New Hampshire encampment at Medford.

The order reached Medford at eleven o'clock. The men were provided with powder, balls, and flints, and started for the scene of action, and did good service at the rail fence, where they met the famous Welsh Fusileers, and an English account says ruined them. They were, in fact, cut to pieces, one captain and a few privates only escaping the bullets of the New Hampshire farmers.

V. — THE BOSTON SIDE OF THE RIVER.

THE ALARM IN BOSTON.

“The sight of the works was the first notice that alarmed the ‘Lively’ man-of-war early in the morning, and her guns called the town, camp and fleet, to behold a sight which seemed little less than a prodigy.” It does not appear that the bells were rung, as at Cambridge when the British landed, but the town was awakened with the roar of artillery. To be sure, the town was half-depopulated, but such as were within it were aroused by the alarm, not knowing what had happened or what was going to happen. It is not at all improbable that there had been a party, a dance, or possibly a council of war concerning the proceedings intended for the next morning, at the Province House. The state of the times was such, that any thing, no one knew what, might happen at any moment ; the events of the spring indicated that the summer would not be likely to pass peaceably, especially after the arrival of the re-enforcements.

It was with Gen. Gage and his officers, as with the people and everybody within hearing of the cannon, — all were ignorant of the real state of things. Whatever had happened it came upon them like an earthquake ; the houses of the people shook and the town trembled as they rose from their beds and rushed into the streets so

early in the morning. It was no doubt believed by some that the rebels (there was not now much objection to that word) had attacked the town. Admiral Graves was on shore, and, it is said, sent and stopped the firing of the ships, probably not knowing the cause of it until later in the morning. The news came soon enough, and the Province House was alive with excitement, and it is doubtful if even the sentries heard the sunrise gun from Beacon Hill.

COUNCIL OF WAR.

Without reference to Gen. Gage's order-book, or any knowledge of the amount of red tape necessary, we have reason to know that a hasty breakfast was followed by a council of war. Things moved slowly, though hurriedly. Although Gage and his officers had determined, if possible, to drive the rebels from the vicinity of Dorchester Heights, they did not seem to be prepared for the work before them, to which they were so suddenly called. They had been shut up in the town for a long time, if not in luxurious living, mostly in idleness and pleasure, with only the small experience of the excursion to Concord and back to enliven and encourage them.

The officers were some time in reaching the Province House, and the session must have lasted two or three hours, judging from the movements which followed. Besides, there was much difference of opinion in the council, the question being whether the *redoubt* (or whatever they chose to call it) should be directly attacked by marching up the hill, protected by the fire of the naval force and batteries, or whether an attempt should be made to surround the place; that is, cut off the peninsula at the neck, intercept re-enforcements, march towards the redoubt, and, perhaps, drive the rebels into the sea! It is stated, of course on British authority, that a majority of the council were in favor of this last scheme; but among those who voted in its favor, neither Smith, nor Pitcairn, nor Percy, who were in the experiences of the 19th of

April, are named. Gage did not approve the plan, and it is an evidence of his military acumen, for the reason that it would place the king's troops between two armies, one entrenched and possessing the heights, which would command him, and the other in force. He, however, declared that the works "must be carried," and by an attack in front, however undesirable.

Gen. Gage's course in this matter has been severely criticised, notwithstanding which it seems to us that his decision was correct.

MOVEMENT OF THE TROOPS — EMBARKATION.

Orders were at once issued for the parade of the troops, and hot as the day was, the accounts at least supplied them with blankets; and at about twelve o'clock, ten selected companies and two regiments, — thirty-fifth and forty-ninth, — marched from the Common to Long Wharf, and were thence transported, troops, cannon, ammunition, provisions, &c., — in barges to Moulton's Point (near the Charlestown end of Chelsea Bridge), and there landed without opposition, although they came with pointed field-pieces prepared to meet it. Other regiments and companies were ordered to the North Battery and Copp's Hill, in readiness to embark if required.

These movements, of course, created great excitement in Boston. Men and officers, on foot or mounted, were rushing from the Province House to the Common; from the Common to the wharf, and from the wharf to the Battery, where Gen. Gage took up his position to overlook and inspect the conflict, while the people, mostly soldiers and tories, repaired to the top of Beacon Hill, to witness the scene, whatever it might prove to be. Burgoyne, who was also at Copp's Hill, says, "Behind us, the church steeples and heights of our camp [meaning Boston] were covered with spectators, and the rest of our army who were unengaged. The hills round the country were covered with spectators. The enemy all in anxious suspense."

APPEARANCE OF THE TROOPS.

The troops were composed of light infantry, grenadiers, rangers and artillery, under command of Maj. Gen. Howe and Brig.-Gen. Pigot, and are said to have made a splendid show in their red uniforms, with guns, bayonets, swords and field-pieces flashing the sunshine. They landed at one o'clock, and under rigid and perfect discipline, formed in military order; and, judging from what has been said, must have been surprised that the rude farmers, who were looking at them, did not run away.

RECONNOITRING AND REFRESHMENTS.

The accounts go on to say that Howe made a pause; reconnoitred (with his glass) the position; found it much stronger than he expected; saw more men coming over the farther hill; advised with Gen. Pigot; and at once sent for more troops. All this while the men were refreshing themselves, and many of them taking, as they little supposed in view of such an enemy, their last meal. Rum, it is said, was supplied by the bucketful, and it must have seemed to the half-famished men in the redoubt, who had just partaken of their provisions, many of them also for the last time, that the king's troops were enjoying themselves.

RE-ENFORCEMENTS — SPEECH OF GEN. HOWE.

Re-enforcements, consisting of light infantry, grenadiers, forty-seventh regiment, and the first battalion of marines, arrived before Howe moved a man; and then he addressed the troops. He expressed his happiness in commanding so fine a body of men; telling them that the enemy must be driven from the entrenchments at all events; saying that he would not desire them to go farther than he went, and telling them that, "if we lose Boston," we have no recourse but to go on board our ships, "which will be very disagreeable to us all."

Howe unquestionably gave Pigot what he supposed to be the place of danger ; but nevertheless conducted himself with great bravery during the action ; had his officers slaughtered around him ; lead his troops fearlessly on, and, according to reliable English authority, was left three times alone in front of his flying men. How he could ever make up his mind to compliment and praise them in general orders afterwards, is what we cannot wholly understand, excepting that there always is "*policy* in war."

VI. — THE ENGAGEMENT.

REPULSE AT THE REDOUBT.

The redoubt was all that, with the time and means at hand, the men could make it. The same may be said of the rail fence, a sort of "rustic bulwark." There was what was called a breastwork at the upper end of it, and an improvised stone wall not much higher than the knees at the other. Prescott and Warren were in the redoubt ; Putnam and Knowlton and Reed and Stark were near by, if they had not reached the line of the fence ; and Howe was now prepared for the attack, with his already famous officers to lead on his well-disciplined men, fresh for the conflict. The disposition of the troops, we have been told by high authority, was perfect ; and when they moved, Gage and Clinton and Burgoyne (who were looking on from Copp's Hill), and Howe and Pigot, — all expected a short conflict and an easy victory. Every thing that has come to our hands shows that this was their expectation.

A battery had been established on the hill at Moulton's Point, near where the troops landed, and under the sharp and rapid fire of field pieces and howitzers, Gen. Pigot moved towards the redoubt, not directly in front, which was the line of the cannonading, but to the left ; while Howe, with the right wing, attacked the line between the breastwork and the river. The moment was one of intense interest — the first real meeting, with all the paraphernalia

of war, between the king's troops and the king's subjects, witnessed by thousands of people, most of whom, it is supposed, had a personal interest in the result.

Before he moved, he took the precaution to send out flank guards, and at this moment "the fire of the three ships, three batteries, several field pieces, the battery on Copp's Hill, — altogether from six different directions, — centered on the intrenchments." In the midst of this fearful firing, which is described by Burgoyne and many others who witnessed and heard it, as truly terrible, Pigot's men opened upon the redoubt at a considerable distance from the works, and Prescott's men, after a small scattering fire, which rather enticed them on, waited for their approach, according to orders to reserve their fire until the enemy were within thirty or forty paces. The men nobly stood their ground, regardless of the clamor and the flying balls from the ships and batteries, and opened at the proper moment a tremendous volley, in which it would seem almost every shot told upon the enemy. The slaughter was fearful, and the whole line fell back. The officers exerted themselves to rally their men, after removing the dead and wounded, and advanced to a second attack; and again, besides the destructive fire from the redoubt, they had a galling fire on the flank from a small body of provincials outside the redoubt. The effect was destructive and fearful as before — it was astounding, and Pigot was compelled, not so much to order, as to witness, a retreat. They did not fall back, as said, in "some disorder," but in utter confusion. The British accounts of this retreat confirm every thing the Americans have ever said of it. Gage, Clinton and Burgoyne felt it, while they turned their glasses from Pigot to Howe, who was struggling towards the rail fence.

ATTACK UPON THE RAIL FENCE.

Howe led his men forward, but some portion of the "thousand impediments," said to have been in Pigot's

way, were encountered by him. He had expected to carry the "rustic breastwork" with ease, but he found his greatest difficulty in reaching it, even with the "men of Minden," the flower of the British army; and getting into the rear of the redoubt, which he thought certain, was not likely to be accomplished. His artillery, upon which he relied for efficient service, were rendered almost useless by the nature of the ground, while Callender's artillery, placed by Putnam, and once at least pointed by him, did excellent work for a while. A few shot from the line, fired without orders, just as at the redoubt, had the effect to draw that of the enemy, which they continued, while that from the line was checked until they came within the prescribed distance. Owing, perhaps, to the position of Howe's men, their miscalculation of distance, having to fire at heads only, or their random method of fire, their shot passed over the provincials, and consequently did little execution; while Knowlton, Stark and Reed's men took deliberate aim, and rarely failed of their object. The carnage was terrific; the troops became disconcerted; the column broke; the famous regiments of the army, including the "Welsh Fusileers," retreated! Here again the English accounts of the carnage outrun the American. One of these states that as soon as our light infantry were "*served up* against the grass fence," they lost "three-fourths, and many nine-tenths of their men;" and another, speaking of the defence says, "it was found to be the strongest post that was ever occupied by any set of men."

SECOND ATTACK AND REPULSE.

Gen. Howe, just as Pigot had done, rallied his men for a second assault, the troops stepping over the dead bodies as though they had been logs of wood, — according to a tory newspaper, — and they received the fire as before. The men had to be urged on over the dead bodies of their companions at the point of the bayonet. All the British authorities agree in the statement, that it required the

utmost efforts of the officers to rally the men. Burgoyne, who was looking on (probably with Gage) from Copp's Hill, says, "*Howe's left was staggered*;" and Rivington's tory newspaper says, "They once ran and filled some of their boats, the fire was so hot." The artillery had been able to do more than on the first assault; but in the end his whole force, much to the disappointment and chagrin of Gen. Howe, was compelled to retreat a second time.

THE THIRD RALLY.

The third rally, it seems, was too much for the provincials; the efforts of the enemy were redoubled; the men in the redoubt were no doubt fagged out by the extraordinary labor which they had performed, and their ammunition was expended; Pigot's force was directed to the weak spot between the breastwork and the rail fence (where Callender's artillery had been), and with their bayonets broke through the line, so that they could reach the redoubt. "Can it be wondered," the Committee of Safety say, "that the word was given by the *commander of the party* to retreat?"

ONE CONCLUSION REACHED.

This — omitting many interesting particulars and incidents of the engagement, more or less familiar — was the result of the first regular fight between the king's troops and the provincial militia. One British officer — and most likely he spoke for all of them — wrote home from Boston, "the Americans are not those poltroons I myself was once taught to believe them to be."

BRITISH ACCOUNT OF THE BATTLE.

One of the best, briefest, and most comprehensive accounts of the battle of Bunker Hill, characterized with much candor and truthfulness, was published in "The British Annual Register," for 1775 (supposed to have been written by Edmund Burke), and in some respects

is more reliable than any other British account. We extract some portions of it:—

“The attack was begun by a most severe fire of cannon and howitzers, under which the troops advanced very slowly towards the enemy, and halted several times to afford an opportunity to the artillery to ruin the works, and to throw the provincials into confusion. Whatever it proceeded from, whether from the number, situation, or countenance of the enemy, or from all together, the king’s forces seem to have been *unusually staggered in this attack*. . . . The provincials stood this severe and continued fire of small arms and artillery with a resolution and perseverance which would not have done discredit to old troops. They did not return a shot until the king’s forces had approached almost to the works, when a most dreadful fire took place, by which a number of our bravest men and officers fell. Some gentlemen who had served in the most distinguished actions of the late war declared, that, for the time it lasted, it was the hottest engagement they ever knew. It is, then, no wonder, if, under so heavy and destructive a fire, our troops were thrown *into some disorder*.” [This statement, after the strong expressions already used, is certainly very mild, especially when we read what follows.] “It is said that Gen. Howe was, for a few seconds, *left nearly alone*; and it is certain that most of the officers near his person [who were picked out by the sharpshooters] were either killed or wounded.”

The several repulses in this account are not specially recorded, and it goes on to say that the troops “attacked the works with fixed bayonets, and forced them in every quarter,” admitting, at the same time, that the provincials were mostly without bayonets, and out of ammunition. The provincials then retreated across the neck, exposed to the guns of the men-of-war and batteries, but suffered “little loss from this formidable artillery.” Brief as this account is, there is hardly to be found any other which is fairer, more candid, or gives more credit to the yeomanry; and it is wholly free of the sneers and scoffings and con-

temptuous expressions which characterize most of the British accounts of the provincials, and were even bandied about in parliament on many occasions.

"Thus ended," continues the Register, "the hot and bloody affair of Bunker Hill, in which we had more men and officers killed and wounded, in proportion to the number engaged, than in any other action which we can recollect. The whole loss in killed and wounded amounted to 1,054, of whom 226 were killed: of these 19 were commissioned officers, 2 majors, and 7 captains. *Seventy* other officers were wounded." "The event sufficiently showed the bravery of the king's troops." . . . "The battle of Quebec, in the late war, with all its glory, and the vastness of the consequences of which it was productive, was not so destructive to our officers as this affair of an intrenchment cast up in a few hours." "They said," continues the writer, without attempting to dispute or doubt the conclusions which he repeats, "that though they had lost a host, they had almost all the effects of the most complete victory, as they entirely put a stop to the offensive operations of a large army sent to subdue them, and which they continued to blockade in a narrow town. They now exulted that their actions had thoroughly refuted those aspersions which had been thrown upon them in England, of a deficiency in spirit and resolution."

These objects were certainly attained, and, as the sequel clearly shew, were maintained to the evacuation of the town, and to the end of the war. The publication of this account, in so prominent a work as "The British Annual Register" for 1775, a few months at most after the battle, must have been highly beneficial to the American cause. It silenced the scoffers, proved the impotency of parliamentary acts, and ended the undignified talk of Lord North, about "punishing" the Bostonians.

ACCOUNT OF THE PROVINCIAL CONGRESS.

The following brief account of the battle was prepared by order of the Provincial Congress, signed by James

Warren as President, and Saml. Freeman as Secretary, and was transmitted, under date of June 20, to the Continental Congress at Philadelphia. We omit the opening and closing portions of the document as having little relation to the battle or events connected with it.

“We think it our indispensable duty to inform you that re-enforcements from Ireland, both of horse and foot, being arrived (the numbers unknown), and having good intelligence that Gen. Gage was about to take possession of the advantageous posts in Charlestown and on Dorchester Point, the Committee of Safety advised that our troops should prepossess them if possible.

“Accordingly, on Friday evening, the 16th instant, this was effected by about twelve hundred men. About daylight on Saturday morning their line of circumvallation, on a small hill south of Bunker’s Hill in Charlestown, was closed. At this time the ‘Lively’ man-of-war, began to fire upon them. A number of our enemy’s ships, tenders, cutters, scows, or floating batteries soon came up, from all which the fire was general by twelve o’clock. About two the enemy began to land at a point which leads out towards Noddle’s Island, and immediately marched up to our intrenchments, from which they were twice repulsed; but in the third attack forced them. Our forces which were in the lines, and those sent for their support, were greatly annoyed on every side by balls and bombs from Copp’s Hill, the ships, scows, &c. At this time the buildings in Charlestown appeared in flames in almost every quarter, kindled by hot balls, and is since laid in ashes. Though this scene was almost horrible and altogether new to most of our men, yet many stood and received wounds by swords and bayonets before they quitted their lines. At five o’clock the enemy were in full possession of all the posts within the isthmus.

“In the evening and night following, Gen. Ward extended his intrenchments before made at the stone-house, over Winter Hill. About six o’clock P.M. of the same day, the enemy began to cannonade Roxbury from Boston Neck

and elsewhere, which they continued twenty-four hours, with little spirit and less effect.

“The number of killed and missing on our side is not known, but supposed to be about sixty or seventy, and by some considerably above that number. Our most worthy friend and President, Doctor Warren, lately elected a major-general, is among them.”

“This loss we feel most sensibly. Lieutenant Colonel Parker and Major Moore of this Colony, and a Major McClary from New Hampshire, are also dead. Three Colonels and perhaps one hundred men are wounded. The loss of the enemy is doubtless great. By an anonymous letter from Boston we are told that they exult much in having gained the ground, though their killed and wounded are owned about one thousand; but this account exceeds every other estimation. The number they had engaged is supposed to be between three and four thousand. If any error was committed on our side, it was in taking a post so much exposed.”

POSSIBLY PROVIDENTIAL.

It appears from this account that the Provincial Congress was not satisfied, even in view of the result, that no error had been committed. We have never seen the remark made in reference to this matter, but we have heard it said about other things much less conspicuous than this, that there was something providential in it. *It certainly happened that on each side a Council of War was called and consulted, and on neither side were its suggestions adopted and adhered to,* which we presume must be considered as somewhat unusual. Of course it is idle to speculate upon such a point; but it certainly appears to us that if Gage had followed the advice of his officers, his troops must have been cut to pieces or captured; and, on the other hand, if Prescott had made his fort on Bunker's Hill, the fight would have been more stubborn, the British troops further from their ships and support, and the result must have been in some respects very different. As it was it may be considered providential.

ACCOUNT OF THE COMMITTEE OF SAFETY.

The account of the battle, prepared by the Committee of Safety, which has been often published, is more complete and full than the above, and is dated 25th July. It says the fortifications were ordered on Bunker's Hill, but "by some mistake" Breed's Hill was taken. It speaks of the smoke from the burning town as designed to "cover their attack upon our lines, and perhaps with a design to rout or destroy *one or two regiments of Provincials who had been posted in that town.*" "*If either of these* was their design, they were disappointed," for the wind changed "*and the Regiments were already removed.*" [It is possible these remarks may refer to Capt. Walker's Company of fifty men on the right of Gen. Pigot, who were removed after the first repulse and while the town was burning.]

The account then goes on to describe the first attack, when the enemy "retreated in disorder and with great precipitation to the place of landing, and some of them sought refuge even in their boats." "Here the officers were observed . . . to push their men forward with their swords." They were finally rallied, and the Americans "a second time put the regulars to flight, who ran in great confusion towards their boats." With renewed exertions, and having brought some cannon to bear so as to rake the breastwork, the provincials retreated within the little fort. The regulars now made a decisive effort; the fire from ships and batteries was redoubled; the officers were seen to goad forward their men, and "they attacked the redoubt on three sides at once."

This whole account so far, it will be seen, relates exclusively to the engagement between Gen. Pigot and Prescott at the redoubt, and does not even allude to the repeated repulse of Howe's right flank at the rail fence.

"The retreat of this little handful of brave men [about 150 in the redoubt, and, perhaps, 200 at the breastwork] would have been effectually cut off, *had it not happened* that the flanking party of the enemy, which was to have

come up on the back of the redoubt, was *checked by a party of provincials* [probably not less than five hundred], who fought with the utmost bravery, and kept them from advancing beyond the beach." "The engagement of *these two parties* [distinct from that at the *redoubt*] was kept up with the utmost vigor." "All their efforts [and it is said they 'fought with the utmost bravery'] *were insufficient to compel the Provincials* [Putnam, Reed, Stark, and Knowlton] *to retreat, till the main body had left the hill.*"

There was, indeed, hard fighting along the line of the rail fence, as all reliable, and as we think honest accounts of the day's work admit and describe, and here it was that "*the laurels of Minden were totally blasted,*" all the Captains except one, and nearly all the men (some accounts say, excepting six,) were killed or wounded.

In concluding this account the Committee suggest that this unnatural war be stopped, and the ministers give up their "unreasonable ideas of their right to tax and officer the Colonies."

PRIVATE REPORTS OF THE BATTLE.

An officer on board one of the king's ships at Boston, under date of June 23, writes to his friend in London, and gives some interesting particulars concerning the battle on the British side; he says, —

"We were immediately ordered to land some battalions, and in the mean time our great guns were fired against those who appeared to be busily employed at the battery. Whether our shot did not reach far enough to create any confusion among them, or it was owing to their resolution, I cannot say; but certain it is, that the moment they discovered the landing of our troops, they formed in order of battle, and so far from retreating, *as we expected*, they marched towards us with the utmost coolness and regularity. Nothing can exceed the panic and apparent dislike of most of the king's troops to enter into this engagement; even at the landing several attempted to run away, and five actually took to their heels in order to join the Amer-

icans, but were presently brought back, and two of them were immediately hung up *in terrorem to the rest*. [?] They, for the most part, express a dislike to the service in which they are engaged, and nothing but the fear of military punishment prevents their daily deserting." . . .

"The Provincials poured down like a torrent, and fought like men who had no care for their persons; they disputed every inch of ground, and their numbers were far superior to ours." [This last statement, of course, is a mistake; the proportion of the Provincials to the British troops and those in the batteries and on board the ships and floating batteries, was not one to two, and if confined to the troops alone, as a contemporary writer says, "two to three."] The same writer continues, "The engagement lasted upwards of four hours, and ended infinitely to our disadvantage. The flower of our army are killed or wounded."

A Boston merchant, under date of June 24, wrote to his brother in Scotland an account of the battle, as he saw it. In speaking of the burning of the town, he says — "Sure I am, nothing ever has or can be more dreadfully terrible than what was to be seen and heard at this time! the most incessant discharge of guns that ever was heard with mortal ears continued for three quarters of an hour, and the troops forced their trenches and the rebels fled. All this was seen from this town.

"But oh! the melancholy sight of killed and wounded that was seen on that day! In four hours after their landing not less than 500 wounded were re-landed here, and 140 left dead on the field, amongst whom was a large proportion of brave officers."

"Early next morning I went over to the field of battle before any of the dead were buried, which was the first thing of the sort that I ever saw. I pray God I may never have the opportunity of seeing the like again."

This writer mentions the foolish story that the rebel bullets were poisoned, so fatal was their mission.

Extracts from a letter of S. Paine, a tory who escaped

from Worcester into Boston, and left his father in jail :
 "The King's Troops have gained, tho' at Great Loss, a surprising victory over the Rebels, last Saturday. An awful scene, of which I was an Eye Witness." "All the Grenadiers and light Infantry of the whole Army reinforced to about 3000 under the conduct of the gallant Lord Howe," &c. "I was on Beacon Hill in full prospect." "The Rebels lost a vast many, among whom was Doctor Warren, a noted rascal, & Willard Moore of Paxton, a Lt. Col." "After the firing ceased I went over, and Good God, what a Sight, all the Horrors of War, Death & Rebellion." Paine fled to England, but returned and died 1833.

COL. PRESCOTT'S ACCOUNT.

On the 25th of August, 1775, Col. Prescott, in a letter to John Adams, in Congress at Philadelphia, gives his "account of the action at Charlestown." He says, before sunrise the enemy began a heavy cannonading while his men were at work. "*In the interim the engineer forsook me.*" He soon found it necessary to draw a line about twenty rods from the fort, northerly, and adds, "*About this time the above field officers, being indisposed, could render me but little service, and most of the men under their command deserted the party.*" The officers mentioned are Bridge, Bricket, and Knowlton, and they and their men were certainly in the fight as their losses show. When the enemy began to land "I ordered a train with two field pieces to go and oppose them, and the Connecticut forces to support them ; but the train marched a different course, and I believe those sent to the support followed, I suppose, to Bunker's Hill."

Under this statement it is claimed that Col. Prescott ordered Capt. Knowlton to the rail fence ; while his own statement is that "there was a party of Hampshire, in conjunction with some other forces, lined a fence at a distance of three score rods back of the fort, partly to the north." The meaning of Col. Prescott's statement, how-

ever, is very clear. He supposed they went to Bunker's Hill, — no doubt with good reason, as he could see the whole distance from where he stood, — and here, we presume, they were met by Gen. Putnam, who brought them back to the rail fence.

Col. Prescott says, "the enemy began to march to the attack in three columns," and then adds, "I commanded my Lieut.-Col. Robinson and Major Woods, each with a detachment, to flank the enemy, who, I have reason to think, behaved with prudence and courage. I was now left with perhaps one hundred and fifty men in the fort."

We are not informed where Robinson and Woods went, or what service they rendered. There are certainly some things here not easily to be understood or explained. They militate with conclusions which have been already reached by different writers. We do not interpret them.

GEN. GAGE'S ACCOUNT OF THE BATTLE.

Gen. Gage's account of the battle, written many days after it occurred, was severely criticised in England, and particularly the following passages: "The king's troops," he said, "were under every disadvantage;" "this action has shown the superiority of the king's troops;" the loss "the rebels sustained must have been *considerable*;" "they carried off great numbers during the action;" they "buried them in holes;" and other equally absurd remarks. Some of the criticisms were attributed to Edmund Burke; perhaps the following came from his pen: —

"One or both of the following conclusions must be drawn from this narration. The Americans are either the cleverest fellows in the world at making strong lines in three or four hours, or the most desperate enemy in defending them; for by Mr. Gage's account they killed and wounded near half of his army in marching up about three hundred yards under a complete train of artillery and all the fire of the navy to cover them, which by this account is a new instance of successful defence from one

night's labor. By this rule the Americans will put our whole army into the grave or hospital in three or four night's work, and one hour's fire each morning."

BRITISH RETURNS (GAGE'S ACCOUNT).

Force, estimated,		2500 to 3000
Killed,	226	
Wounded,	828	
Total,		1054
Officers killed and wounded,		134
Drummers,		13

There are other accounts, but the general results do not differ much from those given.

Naval force, about 1,000 men, 168 guns. Casualties, one officer, Lieut. Jordan, wounded.

PROVINCIAL RETURNS.

Force, not exceeding		1200
Killed and missing,	115	
Prisoners,	30	
Wounded,	304	
	—	449
Less Prisoners,		30
Total killed and wounded,		419

Another account says 135 killed, 250 wounded, and 30 missing: total 415. Other accounts do not vary materially from these.

VIII.—BURNING OF CHARLESTOWN.

The burning of Charlestown was one of the incidents of the battle; not perhaps as directly so as the death of Abercrombie, Pitcairn or Warren; but still it was a consequence, in this case no doubt made so designedly. It had been threatened by the general or somebody else in his name; but this was thought to be only a threat, and doubtless accomplished its purpose. There is no doubt that it was very much exposed; and at times seemed to be in Gen. Gage's way. Used as Paul Revere used it, it

shortened the distance to Concord; the Committee of Safety had met there several times, and it was the residence of the Commissary of the American army, and a member of the Provincial Congress. These, however, were not sufficient reasons for its destruction, and, so far as we know, only one other is given; and that rests almost wholly, we believe, on the direct statement of Gen. Burgoyne, in a letter dated at Boston, 25th of June. He says, —

FIRE FROM COPP'S HILL.

“Howe's disposition was exceedingly soldier-like; in my opinion it was perfect. As his first arm advanced up the hill, they met with a *thousand impediments* from strong fences [?] and were much exposed. They were also exceedingly hurt *by musketry from Charlestown*; though Clinton and I did not perceive it till Howe sent us word by a boat, and desired us to set fire to the town; which was immediately done. We threw a parcel of shells, and the whole was instantly in flames.”

The phrase “*musketry from Charlestown*,” has been understood by some writers to mean, *firing from the houses*; but it is well known that there were no houses in the town from which firing upon the troops was a practicable thing; and a writer, remarking upon Burgoyne's letter at a later period, says, “I now appeal to his Lordship's candor, whether it was possible that his troops could have been annoyed by the Americans from any of the houses in Charlestown, provided these houses had been full of them?” The truth is, the people had nearly all left the town before the engagement commenced in the afternoon; and the annoyance spoken of was probably from the small command of Capt. Walker, of Chelmsford, who had taken a position in order to fire upon the enemy's left flank, where they did good work. Their captain was afterwards struck, taken prisoner, and died in Boston jail.

SET ON FIRE BY TORCHES.

Another writer says, “the British troops, to their eternal disgrace, shame and barbarity, set Charlestown on fire

with torches." A letter dated Cambridge, June 22, says, "it is supposed the enemy intended to attack us under cover of the smoke from the burning houses, the wind favoring them in such a design." Quackenbos, in his school history, says, "they were rallied for a second charge under cover of a smoke produced by the burning of several hundred wooden houses in Charlestown, which the British had wantonly set on fire." And another writer says the burning houses "sent up dense volumes of smoke, which completely enveloped the belligerents."

THE SCENE OF THE FLAMES.

A writer who thinks the burning was ordered by Gen. Gage (who was at Copp's hill) says, "to the dark and awful atmosphere of smoke, enveloping the whole peninsula, and illumined in every quarter by the streams of fire from the various instruments of death,—the conflagration of six hundred buildings added a gloomy and amazing grandeur. In the midst of this moving lake of flame, the lofty steeple, converted into a blazing pyramid, towered and trembled over the vast pyre and finished the scene of desolation."

A letter from Salem, quoted by several writers, says, "Terrible indeed was that scene, even at our distance. The western horizon in the day-time was one huge body of smoke, and in the evening a continued blaze; and the perpetual sound of cannon, and volleys of musketry, worked up our imaginations to a high degree of fright." "Straight before us" [Gage, Clinton and himself], Burgoyne says, "a large and noble town in a great blaze! The church steeples, being of timber, were great pyramids of fire above the rest. . . . The crush of churches, ships upon the stocks, and whole streets falling together in ruins, *to fill the ear!* The storm of redoubts, with the objects above described, *to fill the eye*, and the reflection, that perhaps a defeat was a final loss of the British empire in America, *to fill the mind*, made the whole a picture and a complication of horror and importance beyond any thing that ever came to my lot to be witness to."

It would appear, from the deposition of William Cochran, who was at Copp's Hill during the engagement, that there is ground for these different statements. He says, "orders came down [from Gage] to set fire to the town." The old houses, just above the ferry way, the meeting-house and several other houses were set on fire by carcasses, as he testifies, and "the houses at the eastern end of the town were set on fire by men landed out of boats." This statement was sworn to before James Otis, August 16.

"THE FATE OF CHARLESTOWN," says the British Annual Register, before quoted, "was also a matter of melancholy contemplation to the serious and unprejudiced of all parties. It was the first settlement made in the colony, and was considered as the MOTHER OF BOSTON, that town owing its birth and nurture to emigrants from the former. Charlestown was large, handsome, and well-built, both in respect to its public and private edifices; it contained about four hundred houses, and had the greatest trade of any port in the province, except Boston. It is said that the two ports cleared out a thousand vessels annually for a foreign trade, exclusive of an infinite number of coasters. It is now buried in its ruins. Such is the termination of human labor, industry, and wisdom; and such are the fatal fruits of civil dissensions."

Such, rather, are the RESULTS OF WAR! The same writer says, — and considering the strong threats made by Gen. Gage against the town already referred to, we are inclined to agree with him, — "whether [the town was set on fire] by carcasses from the ships, or by the troops, is uncertain." It contained about three hundred dwelling-houses, and a hundred and fifty or two hundred other buildings, and the loss of property was estimated at nearly *one hundred and twenty thousand pounds sterling*, or about six hundred thousand dollars! The furniture, plate and library of Dr. Mather were consumed in the fire; and it is probable that a considerable amount of valuable property was in the town, which had been brought out of Boston. The

burning of Charlestown has always been condemned ; but it was the same in spirit as burning the houses between Lexington and Boston.

IX. — PRESENCE OF WARREN.

Gen. Warren arrived on the ground at about two o'clock. He had been up most of the night at Watertown, as President of the Provincial Congress, and reached Cambridge at about five o'clock in the morning. He complained of feeling unwell, and laid down upon the bed ; but the roar of the cannon was in his ears, and roused him to effort and action. He soon rose, and feeling better, mounted his horse, and started for the scene of the conflict. He had just been elected (June 14), second Major-General by the Provincial Congress, but had not received his commission (which, of course, was never issued). On reaching the hill, no doubt with incidents and interviews all the way there, he met Gen. Putnam, who, supposing he had come to assume command, offered to receive his orders. Warren declined, with the remark, "I am here only as a volunteer." On going towards the redoubt, where he was received with cheers, he was met by Col. Prescott, who also offered him the command. Judge Prescott, a son of the colonel, says Warren replied, "I shall take no command here. I have not yet received my commission. I came as a volunteer, with my musket, to serve under you, and shall be happy to learn from a soldier of your experience." Notwithstanding all this, evidence is furnished to the effect that Warren gave orders, and some writers assert that he was commander-in-chief. According to Prescott, he said he came with his musket, while another account says that he borrowed a musket and cartridge-box of a sergeant who was retiring ; both of which, we think, are hypothetical, as Prescott says the last he saw of Warren, he "stepped long with his sword up," and another account speaks of him as having a sword in his hand. Chester, on the contrary, says, "Warren fought bravely with his musket until the retreat." In Sumner's

pamphlet it is said "when Warren left Dr. Townsend (his student), he had a cane only." Of course he might have had during the day a cane, a sword, and a musket, just as he might have walked half way to Charlestown Neck, and rode on horseback the rest of the way.

A writer, under the signature of J. S. L., in the Sumner pamphlet, says:—

"Gen. Warren presided in the Provincial Congress that morning, and was decorated very much. He wore a light cloth coat, with covered buttons worked in silver, and his hair was curled up at the side of his head, and pinned up. He was very cheerful and heartily engaged in preparation for the battle, which was just commencing, and the muskets must have been firing when he arrived."

DEATH OF WARREN.

The time and manner of the death of Dr. Warren are variously stated. It seems to have been generally admitted that he was one of the last to leave the redoubt, when the British troops were about to enter. He is reported to have been wounded in the arm or side, and as bleeding. Gen. Dearborn says, "In the course of the action . . . I walked on to the higher ground in the rear of the redoubt, with an expectation of procuring some [ammunition] from some of the wounded or dead men who lay there." "I saw at some distance a dead man lying near a small locust tree. As he appeared to be much better dressed than our men generally were, I asked a man who was passing me if he knew who it was. He replied, *it is Doctor Warren.*" But perhaps the most reliable account of the death of Warren is, that a British officer in the rear of the redoubt recognized him, snatched a musket from one of the troops and shot him in the back of his head in a most dastardly and cowardly manner.

Amos Foster of Tewksbury, in a letter of Aug. 3, 1825, says he was in Bridge's regiment in the works all night, knew Dr. Warren, saw his clothes bloody, and heard him cry out (and has told the story a thousand times since),

“I am a dead man; fight on, my brave fellows, for the salvation of your country.” So far as we know, this statement rests on Mr. Foster’s testimony alone.

“He gazed upon the flag, then raised his hand,
As if to bless the symbol of the land;
This done— it gently on his bosom fell—
He smiled like infant sleep, and bade the world farewell.”

X. — REMARKS ON THE BATTLE.

The battle of Bunker Hill has been made the subject of a great deal of comment, — adverse, eulogistic, critical, argumentative, and oratorical. It was in some respects, as it was the first, one of the most notable battles of the revolutionary war. Hastily got up, — which was perhaps its most dangerous feature, — it was a trial of capacity and skill on one side, courage and energy on the other. It was the first meeting of the parties strictly as enemies, with all the disadvantages, except that of position, on the weaker side. Such as we have described were its purpose, conduct, and character. That it is open to criticism there can be no doubt; and it is probably so with every battle ever fought. There were surprises on each side, and the appearance of things which followed the first movements of the enemy was not foreseen. Prescott did not believe he would be attacked excepting at long shot. The work of the rail fence was not contemplated either at Cambridge or Charlestown, until the probable or actual movements of Gen. Howe shew a necessity for means to prevent the outflanking of the breastwork and surrounding of the redoubt. Its construction, therefore, was not even an after thought, but something that was seen to be necessary on the field; and the evidence is very strong that it was suggested by a member of the Committee of Safety, who was present. Prescott does not say that he ordered it, or gave any order in relation to it, or at it, or sent any to those who defended it, by much the largest part of the detachment placed under his command. If, therefore, it could be proved that he was the commander of the field

and the day, we submit that it would be proving too much for his reputation as a soldier.

TWO DISTINCT ENGAGEMENTS.

The battle of Bunker Hill was, in fact, omitting the naval portion of it, which was altogether on one side, TWO ENGAGEMENTS, distinct to a degree from each other if not separate. General Pigot against Col. Prescott and the redoubt, where he alone commanded; and Gen. Howe against the rail fence and Gen. Putnam, where he alone, as far as we can see, commanded; and, as between Prescott and Putnam, it does not appear that either assumed to give orders to the other, on the field or during the fight, or in fact that either of them received orders from Gen. Ward or anybody else. This was a condition of things not contemplated by Gen. Ward, or as we conceive, by anybody else, until the necessity created it. Meeting this necessity, as it was met by Putnam, Stark, Reed, and Knowlton, saved the men in the redoubt, if not the day.

The divisions of each army seem to have been quite distinct, if not separate, and the contest was clearly in two parts on each side, with the naval force as a third element. The movement on the part of the British forces, after the questionable address of Gen. Howe, was not even simultaneous: Pigot commenced his attack upon the redoubt without reference to Gen. Howe, and their proceedings were in large measure independent of each other, as were those of Prescott and Putnam. Prescott's "manuscript" says, "The British were repulsed with great loss *from the redoubt and from the fence.*" "The British officers," it says, "were obliged to make great exertions to bring up their men a third time. They however, succeeded, and made a third attack, with great spirit, *on the redoubt and at the fence,* keeping them distinct in each statement. The same authority states that the redoubt was entered on the southeast side, "between the breastwork and the rail fence," which last held the other section of the opposing

army almost at arm's length until the retreat from the redoubt was effected. Major Stark, then a young man, in the battle with his father, a fair and honest witness, says, "the soldiers at the fence were loath to leave their ground, as they could not see that the redoubt was in possession of the enemy." The account of the Committee of Safety says, the engagement at the fence was kept up with the utmost vigor. All the enemy's efforts to compel the provincials to retreat were unavailing "till their main body had left the hill. *Perceiving this was done*, they then gave ground," and retired with regularity. It was the carrying of the redoubt, where there had been hard fighting, which compelled the soldiers at the fence, who had literally slaughtered their enemies, to fall slowly back.

EFFECT OF THE BATTLE ON EVACUATION.

The effect of the battle of Bunker Hill upon the evacuation of Boston is seen in these facts: On the 26th of June, Gage wrote to the ministry that the trials they had had showed that the rebels were not the despicable rabble too many had supposed them to be; and that the conquest of the country could only be effected by strong armies attacking it in various quarters and dividing its forces. He felt it to be his duty to communicate these views to the government, but did not dare at this time to recommend the evacuation of Boston, which he did do two months later. The new instructions which had been prepared for him were withheld when the news of the battle reached England, and the result was his recall, "in order to give His Majesty exact information of every thing."

In fact, the whole thing was changed. It was now war and nothing else; it had been nothing else since the 19th of April; and now, if not then, they had demonstrated the truth of the story that Gov. Bernard, in 1768, reported to the ministry as the strangest thing he had ever heard; namely, that some of the people of Massachusetts were mad enough to declare "that they were ready to die for liberty." The talk about cowards and poltroons was

ended ; as also were the denunciations of parliament that " Boston ought to be the principal object of our attention for punishment ; " " That Boston ought to be knocked about the ears," &c. Lord North's solemn statement, — which was in fact a declaration of war, — " Nothing further of a conciliatory nature was intended, and *when the Colonies came to unconditional submission* [something Boston never thought of] ! *Parliament would consider what was fit to be done.*" And this was soon after found to be the *Evacuation of Boston*.

THE QUESTION OF COMMANDER.

After what has been said, perhaps, it is unnecessary to express opinions on the specific question of commander. It is assumed that this question has been finally settled ; and it is now very boldly asserted — the statement resting on a basis of assertions and opinions — that " it is certain, and *and now beyond all question*, that he [Prescott] *had the command of the day and the action.*"

This statement ignores all the fact and argument on the other side, which have never been satisfactorily answered ; and, we think, is distinctly untrue. Col. Prescott unquestionably commanded in the redoubt ; or, as Mr. Frothingham states it, " was left in uncontrolled possession of HIS POST ; " and adds, " nor is there any proof that he gave *an order at the rail fence or on Bunker Hill.*"

It is palpable, then, that somebody else did, entirely independent of him ; and, as he gave orders independently of any other commander in the redoubt, our suggestion of two engagements seems at least plausible, and may possibly be the means of doing justice to all the prominent patriots in the field.

We understand the statements quoted to be irreconcilable, and to contradict each the other ; and if the last is true, the first is simply absurd. The whole of Col. Prescott's detachment, excepting one hundred and fifty men, were at the places named ; were not sent there by him, and he reports them as having " deserted the party."

They were clearly not under his command, nor did he exercise any command over them. He appears to have obeyed his orders to construct and defend the redoubt implicitly, and he certainly did so "with such coolness, bravery, and discretion as to win the unbounded applause of his contemporaries;" but we are unable to see that he had any thing whatever to do with the rest of the field.

As the matter now stands, if the conclusions reached by the friends of Prescott and Putnam are logically deduced from the evidence presented and considered, the suggestion which we have made appears to be demonstrated, namely, that there were two engagements.

XI.—BOSTON AND CHARLESTOWN.

OLD MAP OF BOSTON.

The old map of Boston and Charlestown, which we reproduce, is very interesting to the present generation, as showing the peculiar features of these two places at the time of the battle of Bunker Hill, and the relation of each to that event. The encampment of the British army will be seen in the rows of tents on Boston Common; but besides these they had barracks of considerable extent which the troops had mainly occupied during the winter of 1774–5, on Beacon Hill, Copp's Hill, and Fort Hill, all of which are indicated on the map. Copp's Hill was in a situation to be able, by means of its battery, to fire upon Charlestown; and probably shot from this quarter reached the intrenchment of Col. Prescott, especially as Gen. Burgoyne, who was on Copp's Hill, mentions the fact that shot from the intrenchment reached that hill. He says, "except two cannon balls, which went an hundred yards over our heads, we were not in any part of the enemy's fire." If all the shot went "an hundred yards over" his head, he might well consider himself and "Tom" (whose absence from the scene he lamented) as out of danger; but possibly if the provincials had had any powder to spare, his equanimity might have been disturbed by some

of the shot falling short of that very considerable height — *three hundred feet!* Copp's Hill was a very prominent feature in the events of the day, as was Beacon Hill, and in fact all the hills around Boston and Charlestown, from which the battle or the flames could be seen. They were crowded with anxious and interested spectators. Gage's fortifications are seen at the Neck, towards Roxbury.

CHARLESTOWN IN THE BATTLE.

On the map of Charlestown, the delineation of the redoubt and rail fence, the location of the British and American forces, are all quite distinct, however rude and unfinished the work may appear. They are made to occupy altogether more than one-half the width of the peninsula, and the troops in masses appear rather ponderous, considering their actual numbers. The boats also, which brought the troops across the river, are to be seen on the right of the map nearly as large as the men-of-war which lie near the old North Battery. The artist represents a line of troops dragging along one of the cannon which has just been landed at Moulton's Point, now part of the navy yard, and this shows that the time of the drawing was early in the afternoon, as at a later period the gallant young lieutenant must have represented a very different state of things; and among these, perhaps, a crowd of frightened soldiers running for the boats; or, if earlier, that still more disagreeable picture, the execution of two soldiers charged with desertion — neither of them very pleasant pictures to contemplate.

On the opposite side of the town, near what is called (we should say for the first time on this map) "School Hill," men are seen running from the flames. School Hill, according to its apparent location, was a small knoll on the old burying ground, not far from the present state prison, and once called "Burial Hill," but never much of a hill at any time.

Town Hill, or Meeting-house Hill, around which the settlement was made, the public square, the ferry landing

opposite Copp's Hill, and the streets of the town, are all enveloped or "wiped out" by the brilliant show of "Charlestown in flames." Only that portion of the main street leading over the Neck, and the road over Bunker Hill proper, leading to the field of conflict, are seen on the map, and they are the same now.

The present bridge to Chelsea, opened to public travel in 1803, starts from near the north-easterly end of the navy yard, not far beyond the point at which the British regulars landed, called Moulton's Point, now included in the navy yard; while the hill, a little distance inside of it, was dug away soon after Chelsea street was opened through it. The re-enforcements landed farther up Charles River, near to the present Charles River bridge, in order to flank the redoubt on the left, but they finally joined Pigot and forced the breastwork and redoubt. The houses still appearing on this strange map were mostly burned, except a few of them towards the Neck.

XII.—BOSTON AFTER THE BATTLE.

When Washington reached the camp at Cambridge, a little more than two weeks after the battle, he found the same sentiment prevailing that Hancock had given utterance to two months previously. "The universal voice," says a contemporary writer, towards the British army in Boston, "is, starve them out, drive them from the town, and let his majesty's ships be their only place of refuge;" and Washington persisted in this policy by refusing to allow his troops to leave camp for the protection of any of the exposed points upon the sea-coast.

WHAT THE TWO COMMANDERS THOUGHT.

At a later period Congress wrote to Washington on this subject; and it was at this time that the inquiry was made whether Boston was to be considered. Hancock met this question when he said, "*Our friends are valuable, but our country must be saved.*" It is singular, and may not have

been noticed, what a concurrence of opinion there was between the two commanding officers at this time. Both had been preparing by organizing their troops and extending their defences for what was sure to follow. Gage was blamed for not following up his so-called victory at Bunker Hill, and Washington, who was a long time without ammunition, was complained of by those who did not know his situation and the difficulties he had to encounter, for his inactivity; and the following was the result which each arrived at,—

Oct. 5, Washington wrote that it was impossible to force their lines “without slaughter on our side, or cowardice on theirs.” And on,—

Oct. 9, Gage wrote, “on account of the intrenched position the rebels had taken,” he recommended the evacuation of Boston.

GEN HOWE AND THE EVACUATION.

The next day, Oct. 10, Gage yielded the command (there was no longer any Governor, so called,) to Gen. Howe, and he at once promulgated “three proclamations.” Howe remained in the town until March; and then, in order to save the town, Washington allowed him to leave unmolested; and it is said he left about a hundred pieces of cannon, a number of small vessels, great quantities of military stores and provisions. The king, who had treated his loyal subjects so oppressively, and was determined to punish them into obedience, approved the measure, and Howe was complimented for the step he so “prudently took of withdrawing from the town of Boston.” What a comment upon what king, ministers, and parliament had said concerning Boston! One of Howe’s critics asks, “Why were the army and the loyalists obliged to combat war, pestilence, and famine through the winter at Boston, only to be hurried from it in the spring?” Simply because Gage’s advice was not followed in October. Boston was in a condition to recuperate herself; but Charlestown was in ruins.

APPROXIMATE DIVISION OF TIME AT THE BATTLE
OF BUNKER HILL.

JUNE 16, 1775.

- 9 o'clock, P.M. Troops leave Cambridge.
- 10, 11. March to Charlestown neck; consultation; arrive on the hill; stack arms; distribution of intrenching tools; work of Col. Gridley.
- 12. Work commenced on Breed's Hill.

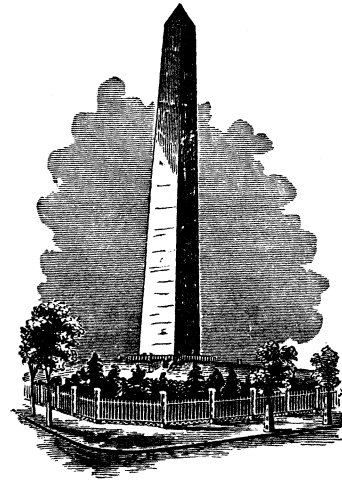
JUNE 17, 1775.

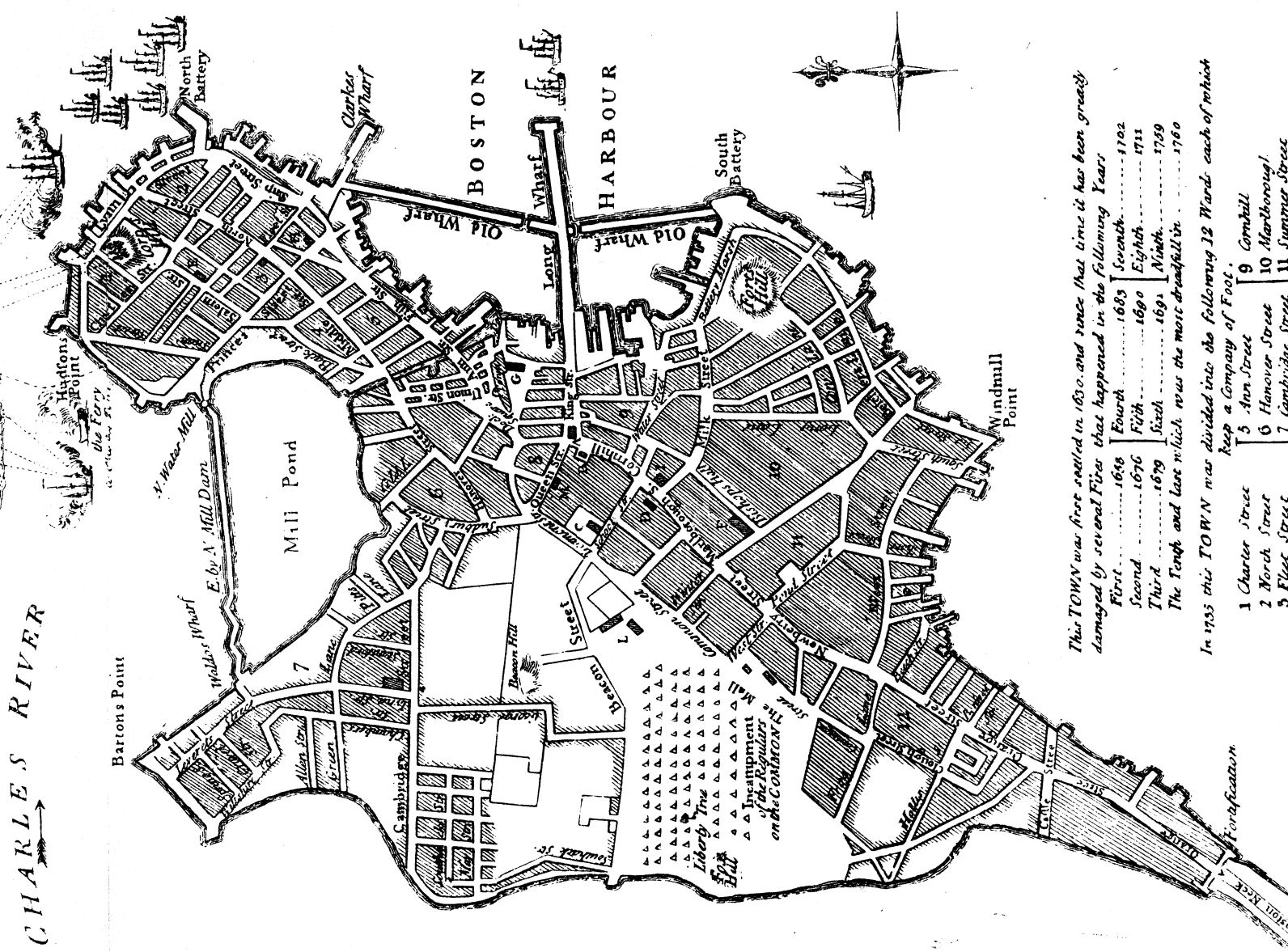
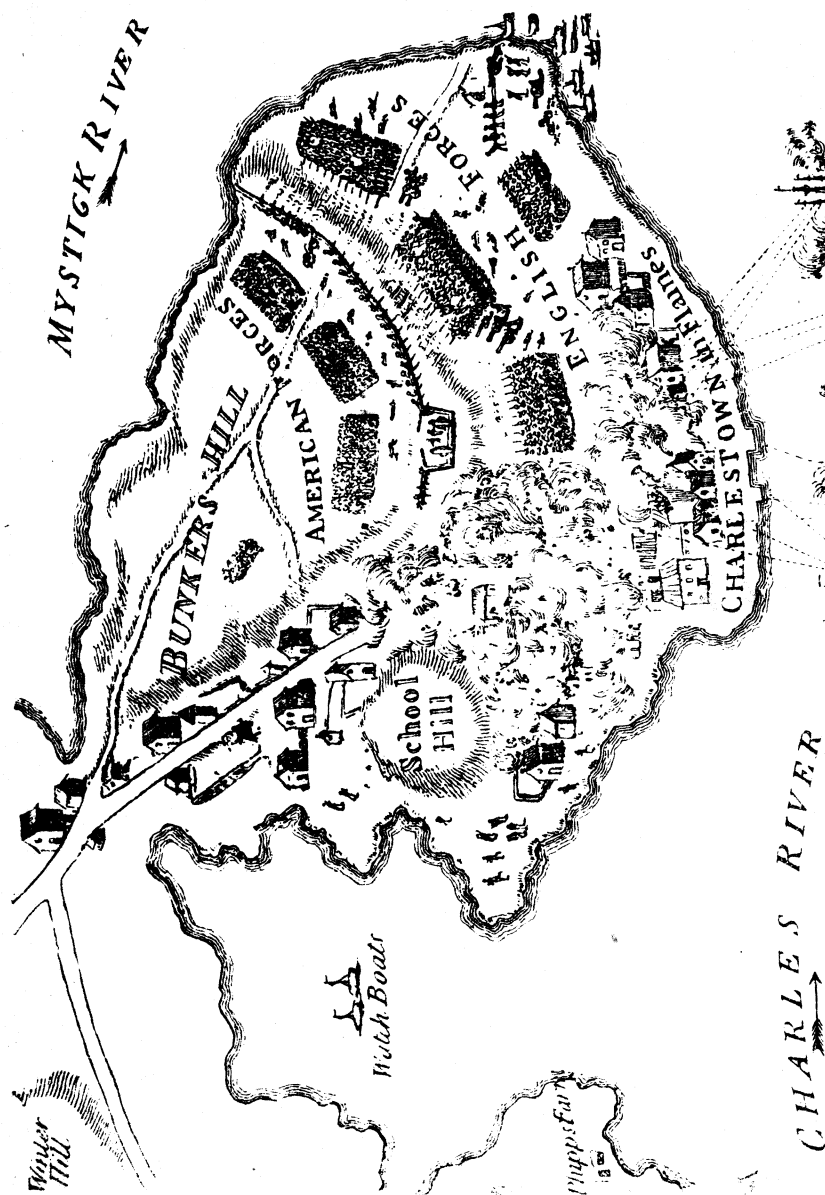
- 1, 2, 3, A.M. Work progressing; visits to the river shore; all quiet on board ships and in Boston; guard called in.
- 4. Movements perceived on board the "Lively" man-of-war; firing of her guns, followed by Copp's Hill Battery and other ships.
- 5, 6. Alarm in Boston; excitement among the people; running of messengers and soldiers.
- 7, 8. Orders sent out for council of war.
- 9. Council of war at the Province House; work still progressing on the hill.
- 10. Movements among the troops about the Common.
- 11. Orders issued for troops, arms, ammunition, cannon, supplies, &c.; orders for boats, barges, &c., from the shipping and wharves; work on the redoubt ended.
- 12. March of troops to Long wharf; embarkation of cannon, munitions, arms, supplies, &c.; officers' boats.
- 1, 2, P.M. Landing at Moulton's Point, and forming on shore; landing cannon, munitions, provisions, &c.; re-enforcements sent for by Gen. Howe; work on the rail fence; re-enforcements landed.
- 3. Movement of Howe and Pigot towards the redoubt, breastwork, and rail fence.
- 4. First and second attack and repulse; third attack.
- 5. Breastwork carried; redoubt entered; retreat, followed by retreat at rail fence.
- 6. British troops, with some show of parade, take possession of the hill, and follow on to Bunker Hill; retreat of the Provincials continued.
- 7, 8. Crossing the neck, under fire of the batteries, over the road to Cambridge and Medford; intrenchments on Winter Hill by Putnam, and also on Prospect Hill.
- 9. At the end of twenty-four hours, the detachment, save the killed and wounded, who were mostly left on the field, returned to Cambridge. In this time, of the two combatants, 341 persons had been killed, and 1,132 wounded.

END OF THE FIGHTING.

The following is taken from an account of the engagement obtained from Capt. Elijah Hide, of Lebanon, Conn., who was a spectator on Winter Hill during the whole battle : —

“ We sustained our principal loss in passing the causeway. The enemy pursued our troops to Winter Hill, where the Provincials, being re-enforced by Gen. Putnam, renewed the battle with great spirit, repulsed the enemy with great slaughter, and pursued them till they got under cover of their cannon from the shipping, when the enemy retreated to Bunker's Hill and the Provincials to Winter Hill, where, after intrenching and erecting batteries, they, on Monday [19th], began to fire upon the regulars on Bunker's Hill and on the ships and floating batteries in the harbor, when the express came away.”





This TOWN was first settled in 1630. and since that time it has been greatly damaged by several Fires that happened in the following Year

First	1648	Fourth	1683	Seventh	1702
Second	1676	Fifth	1690	Eighth	1711
Third	1679	Sixth	1691	Ninth	1759

The Tenth and last which was the most dreadful in 1760

In 1735 this TOWN was divided into the following 32 Wards each of which keep a Company of Foot.

- | | | |
|------------------|-------------------|----------------------|
| 1 Charter Street | 9 Cornhill | A. Town Hall |
| 2 North Street | 10 Marlborough | B. Old Meeting |
| 3 Fleet Street | 11 Surinam Street | C. Kings Chapel |
| 4 Pond | 12 Orange Street | D. Governors House |
| | | E. Christ Church |
| | | F. Trinity Church |
| | | G. Faneuil Hall |
| | | H. Old North Meeting |
| | | I. Old South Meeting |
| | | K. Custom House |
| | | L. Work House |
| | | M. Prison |

PLAN OF THE TOWN OF BOSTON WITH THE
ATTACK on BUNKER'S HILL in the Peninsula of CHARLESTOWN,
the 17th of June 1775

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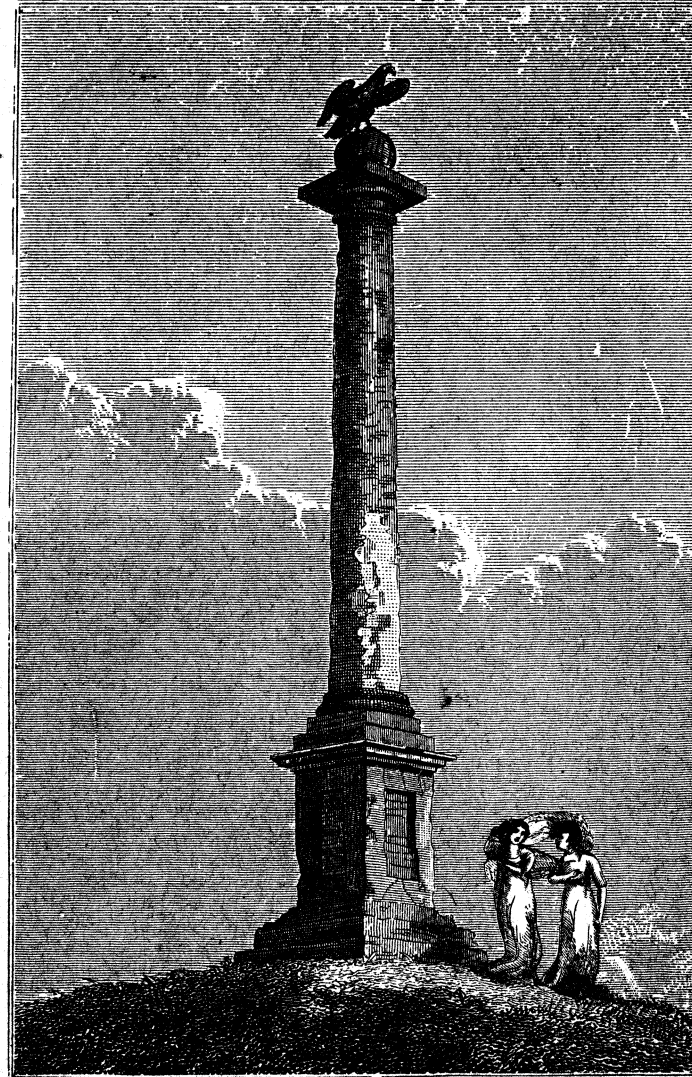
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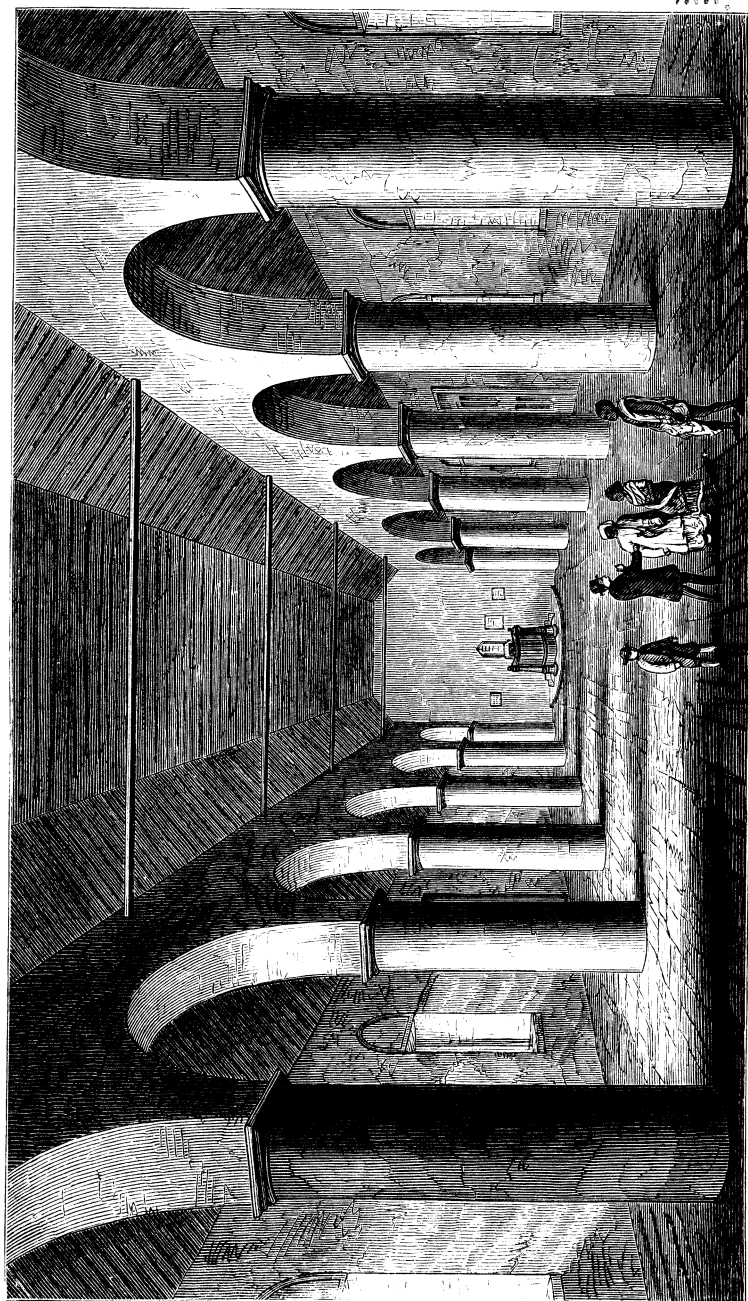
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INTERIOR OF THE CHURCH AT BATTICOTTA.

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

APRIL, 1877. *clerk = 0*

Apostles to the Indians.

BY THE REV. JOHN STOUGHTON, D.D.

No. 1.—ELIOT.

CONTRASTS between the state of highly civilised countries, and their condition when occupied by wild aborigines, are always interesting ; and the interest increases in proportion to the narrowness of the period which separates the age of civilisation from that of barbarism. An intelligent London citizen walking up Ludgate Hill may find entertainment in comparing what is before his eyes with pictures impressed on his memory of the hill, when 2,000 years ago a painted Briton stepping from his coracle on the Thames ascended that same slope covered with grass or brushwood on the edge of a forest tenanted by wolves. But a pleasure of the same description is much more intensely realised by a traveller in New England, who, as he is hurried along the railway from one thriving town to another, beholding everywhere signs of prosperity, calls to mind what he has read of the Indians who peopled that very district a little over 200 years ago.

These Indians are worthy of remembrance ;—physically considered, they were, in many respects, a fine race of people. Their coarse hair, scant beard, high cheek-bones, small eyes, protuberant lips, and broad noses were not pleasant to look at ; but these peculiarities were counterbalanced by a symmetrical form—a tall or medium stature ; a brown, but sometimes clear complexion, an elastic step, and graceful agility of motion. They are said to have rarely smiled, and to have been unused to tears ; but their want of passionate sensibility had some com-

pensation in their power of endurance, and their heroic courage. Nature, if not bountiful, was not niggardly in her bestowments upon these her numerous children. Their habits and customs were simple and rude; some of them repulsive and barbarous. They lived in wigwams made of bark and mats so as to resemble beehives, and in winter dressed themselves in hides which they had stripped from the deer, or in skins which they had torn from the backs of the seal. In summer, their dress was of the scantiest kind; but their feet, when necessary, were adorned with moccasins, and they delighted in painting themselves with bright colours, and in hanging about their person rings and shells. They shot or snared the bear, the moose, and the wild stag; and gathered, in their nets of deer-sinews, harvests of fish from abundant rivers. Their husbandry was of the most primitive description; but they managed to obtain crops of maize, to grow pumpkins and squash, and some kind of roots, which tasted like artichokes. They had no stated meals, an indication of a low state of social and domestic life; neither had they any sort of wine and spirits, but drank water sweetened sometimes with the juice of the maple tree.

Bows, arrows, nets, hooks, hatchets, chisels, tomahawks, pipes, and, after intercourse with the English, guns, formed both implements of labour, and items of their wealth. When resting from the chase or the battle, they would sit silent with their elbows on their knees, or seek pleasure in sleep and dreams. They had not generally more than one wife or squaw, and she was the slave, rather than the companion of her lord, attending to his wigwam, acting as gamekeeper, and working in the field, as well as doing the duties of the nursery. These Indians employed pieces of shells and beads as *wampum* or *wampumpeag*—the medium of barter—the current coin of their country. They measured time by sunrise and sunset, and the changes of the moon. Of a year, which is a scientific division of time, they had no conception. Sachems and Sagamores were their rulers, with some sort of hereditary rights without any salic law; for Sachems were at times of the gentler sex. A good deal of ceremony and etiquette was observed in their consultations or *palavers*; and all their state proceedings were slow and tedious, requiring patience and courtesy to an extreme degree from Europeans, who would avoid offending their high mightinesses. Their language, according to the classification of scientific philologists, was *polysynthetic*, without verbal inflections, and abounding in the most extraordinary accumulations of syllables ever attempted by mortals. As to their ideas of religion, there is a considerable difference of opinion; some attributing to them knowledge of the Supreme Being, and others denying that they had any such acquisition. It is a point we are

incompetent to settle. The Indians who remain in America no doubt talk much of the Great Spirit, and seem devoutly to regard his existence and government, but how far the idea is their own may be open to question ; and even if not first suggested to their minds, it may have become much clarified by intercourse with Christians.

Edward Winslow said, " They are a people without any religion or knowledge of any God ; " and Roger Williams, who loved them much, and served them well, declared, " There is no fear of God before their eyes, and all the words that ever bound the barbarians to foreigners were made of self and covetousness." Palfrey, the historian of New England, concludes his disquisition on the subject by quoting from a modern writer on the history of names, long personally conversant with the remains of the native tribes in that region,—“ Fanciful historians have said much respecting the savage's hope of felicity in fine fields beyond the gates of death, where he should meet his ancestors and be happy in a state of immortality. But from any conversation had with the Indians here, or from anything which can be gathered from those who have been most with them, there is no reason to believe that the northern savages ever had ideas of that nature.”

Washington Irving, in his " Sketch Book," has painted with his exquisite felicity of diction a picture of the Indian character, in which appear traits of courage, endurance, and magnanimity ; but even he does not claim for them the gentler and more winning virtues of the heart, such as are possessed by uncultured natives in other portions of God's earth. We must confess some admiration for the heroism of certain distinguished Indians—poor Philip of Pokanoket awakens pity ; and we can unite with all who deplore and condemn much of the treatment which the brown man has received from the white. But after all, their social and moral and religious condition could not, from all accounts, have been otherwise than degraded and distressing, and therefore it loudly called for all the Christian compassion and missionary activity which we shall now attempt to describe. The story we have to tell relates to the two greatest spiritual benefactors the North American Indians ever had.

Cotton Mather dwells at large upon the virtues and achievements of John Eliot, *the Apostle to the Indians*, but we found in his memoir a conspicuous absence of particular incidents, such as serve to give colour and vivacity to a narrative. He covers his deficiency relative to Eliot's early life by saying, " The Atlantic Ocean, like the River of Lethe, may easily cause us to forget many of the things that happened on the other side ; " and the omission by this biographer of the name of the place of his hero's birth has not been fully supplied by subsequent research ; yet it is generally believed that he was born in the parish of Nasing in

Essex, in 1604. No record of his birth occurs in the Nasing parish register ; but a John Eliot is mentioned who was baptised in 1602, and died the same year. Probably he was an elder brother. A younger brother and certain sisters are duly registered. "These circumstances, together with the fact that he was always connected with the Nasing Puritans, have been sufficient to lead his modern biographers to assign Nasing as his birthplace with very little hesitancy."

We may gather the fact that he was piously educated, hence his acknowledgment, "that it was a great favour of God unto me to season my first lines with the fear of God, the word and prayer ;" yet a decided "conversion from the ways which original sin disposes all men unto" is noticed by Mather, who attributes the change to the instrumentality of Thomas Hooker, "even that Hooker," he quaintly remarks, "who having *angled* many scores of souls into the Kingdom of Heaven, at last laid his bones in our New England."

Hooker kept a school at Little Baddow, and there Eliot, after he had studied at the university of Cambridge, acted as usher, remarking afterwards, "when I came to this blessed country I then saw, as never before, the power of godliness in its loving vigour and efficacy."

It is pleasant to discover in the lives of the Puritans traces of tender passions such as throb in the bosom of other mortals ; and therefore we light with gratification on this passage in our Indian Apostle's memoir, that when he came to New England in November, 1631, he left behind him "a virtuous young gentlewoman, whom he had pursued and purposed a marriage unto, and she coming hither the year following, that marriage was consummated in the month of October, 1632." "Her name was Anne, and gracious was her nature. She was a woman very eminent both for holiness and usefulness, and she excelled most of the daughters that have done virtuously. When at last she died, I heard and saw her aged husband, who else very rarely wept, yet now with tears over the coffin before the good people, a vast confluence of which were come to her funeral, say, 'Here lies my dear, faithful, pious, prudent, prayerful wife ; I shall go to her, and she shall not return to me.'" One touch of pity makes the whole world kin, and we here anticipate the end of Eliot's married life in old age, because this anecdote, related by Mather, shows how the piety of nature blended itself in Eliot's case with the piety of grace.

Eliot, as intimated, had a university education at Cambridge ; he took holy orders in the Episcopal Church, but his Puritan sympathies separated him from the Establishment, and he determined to cast in his lot with the emigrants of New England. He arrived at Boston with the reputation of "a well-qualified minister," and "preacher,"

and at once entered upon the sacred office in that city. In the autumn of the year after his arrival, some of his Nasing neighbours followed him, and though the people at Boston wished him to remain with them, he, together with the new settlers, removed to Roxbury, picturesquely situated about two miles south of Boston, and now connected with it across Boston neck by three spacious and beautiful avenues.

"One of the first concerns of the settlers was to build a house for praying and preaching, and they erected a thatched building on the top of a hill, around which their wooden dwellings clustered.

"During the next few years detachments from the Nasing fellowship kept arriving at Roxbury. Several of the names that are given as coming from Nasing are not to be found in the register, so that it would seem that Nasing was the head-quarters of the Puritans of the neighbourhood, and that they used to assemble at this village from miles around to worship God, and to plan for their safety. Amongst the families belonging to Nasing, and that emigrated, was the Ruggles family. John Ruggles was a shoemaker, and at the age of forty-four crossed the sea, with Barbara his wife, and his little boy, called John. Eliot said of him: 'He was a lively Christian, known to many of the church in old England, where many of them enjoyed society together.' Of his wife he remarks: 'She was a godly, Christian woman, and joyned to the church with her husband. The power of the grace of Christ did much shine in her life and death. She was much afflicted . . . in which sickness she manifested much patience and faith; she died in childbed the 11th month 1636, and left a godly savour behind her.' John's brother, Thomas Ruggles, followed him to America in a few years. According to the Nasing register he had married one Mary Curtis on Nov. 1st, 1619. Eliot thus speaks of him: 'He was elder brother to John Ruggles, children of a godly father; he joyned to the church soone after his coming, being as well known as his brother. His firstborn son dyed in England; his second son, John, was brought over a servant by Philip Eliot; and he brought two other children with him, Sarah and Samuel. He had a great sickness the year after his coming, but the Lord recovered him in mercy.' In the register I find Sarah Ruggles (d. of Thomas) bapt. 17 Feb., 1628, and Samuel Ruggles, 14 March, 1630. Concerning his wife, he says: 'She joyned to the church with her husband, and approved herself a godly Christian by a holy and blamelesse conversation, being converted not long before their coming from England.' There are entries in the register of several others of this name who remained in Nasing."*

* "John Eliot and the Nasing Puritans," by J. S. Stevens, of Cheshunt College. This lecture was delivered in the Countess of Huntingdon's Chapel, Nasing, in aid of funds required for a new chapel and schoolroom which have since been erected.

A modern American author, speaking of the village, says that Eliot "in recording the deaths of two of their company in November of 1644, added: 'These two brake the knot first of the Nasing Christians—I meane they first dyed of those Christians yt came from yt town in England.' These notes show that the Nasing Christians did not come in one company, but left England at such times as they could escape, or circumstances would permit. It is certain that one of them did not arrive till the year 1637, and they probably continued to come as late as 1640, during a period of at least nine years. Their wills and other legal instruments show that they were to a considerable extent connected by family ties and relationships in England, which renders it probable that Nasing may have been the place of their origin, and not merely a temporary residence."

With Roxbury, which became a thriving appendage to the great commercial capital of New England, the name of Eliot, who there fulfilled the duties of a pastor for sixty years, is lovingly associated by the inhabitants. "His way of preaching was very plain, so that the very lambs might wade into his discourses on those texts and themes wherein elephants might swim; therewithal it was very powerful, his delivery was always graceful and grateful; but when he was to use reproof and warnings against any sin, his voice would rise into a warmth which had in it very much of energy as well as decency—he would sound the trumpets of God against all vice with a most penetrating liveliness, and make his pulpit another Mount Sinai, for the flashes of lightning therein displayed against the breaches of the law given upon the burning mountain." His care about the children of his people; his following up their baptism by catechetical instruction and all the encouragements of pastoral love; his establishment of a school at Roxbury, whence as from a spring there ran other streams to make glad the whole city of God; his church government and discipline marked by "a sweet sort of temperament between rigid Presbyterianism and levelling Brownism"—these, with his conduct in the family, which formed a little Bethel, where he was more anxious "to mend errors in the hearts and lives than to cure blemishes in the bodies of his children and servants," are points upon which the worthy historian dilates with somewhat wearisome emphasis. He is equally particular in portraying Eliot's eminent piety—his care and zeal about the Lord's-day—his exemplary mortification—"one dish, and a plain one, was his dinner"—"the drink he used was very small, and he did not care for wines or drams,"—his exquisite charity, and some special attainments, which were the effects of his religious character.

Eliot took an interest in public questions. We read of his censuring a treaty made by New England with the Pequod Indians; of his ex-

posing the mischief arising out of the promulgation of such opinions as were held by Mr. Hutchinson, upon which subject he was in harmony with the ruler of Massachusetts; and of his publishing a work, entitled "The Christian Commonwealth." The good man had far better not have written this book, as it contained what were regarded as revolutionary opinions. It was censured by his brethren, and he had publicly to retract what he had unfortunately expressed in its pages.

The main glory of Eliot's career was his mission to the Indians.

Care for their souls had been indicated, rather feebly, however, in the covenant subscribed by the Church at Salem. They bound themselves to the advancement of the Gospel in all truth and peace—not *laying a stumbling* before any—no, not the Indians, whose good we desire to promote. More distinctly did the colonial seal show the desires of the colonists in a missionary direction, for it exhibited an Indian, with a label in his mouth, saying, "Come and help us": and more plainly still did the original charter declare, that one object of the company's emigration was to win and excite the natives of the country to the knowledge and obedience of the only true God and Saviour of mankind. So early as 1629, Lake, the Bishop of Bath and Wells, when preaching before Charles I. and the House of Lords, had asked, "Much travelling to the Indies, East and West, but wherefore? Some go to possess themselves of the lands of the infidels, but most by commerce, if by commerce to grow richer by their goods. But where is the prince or state that pitieth their souls, and, without any worldly respect, endeavours the gaining of them unto God?"

But all this was sentiment without action. The New Englanders for some time neglected the cultivation of neighbouring heathen fields. Whatever the cause, the fact is clear. Roger Williams felt much for the Indians, and did something for their spiritual welfare; but John Eliot was the first to make it the grand purpose of his life.

His preliminary attempt appeared in 1646, when he visited Indians on the banks of the Charles River, where the United States arsenal of Watertown now covers an area of forty acres. He told them he had heard they wished "to be all one with Englishmen," but that could only be by their praying and serving God; so he would, if they liked, come to their wigwams and teach their wives and children. His first sermon was on the valley of dry bones, described by Ezekiel; and it is a curious coincidence, that the house in which he preached and spoke of the four winds coming from the Lord to breathe on the slain, belonged to a native chief named *Waban*, a word signifying "wind." The coincidence struck the Indians, and this, "their Waban," it was said, breathed encouragement into their bosoms to embrace Christianity.

The next year, 1647, two tracts were published in London on the subject of missions to the North-American Indians, one entitled, "The Day-breaking of the Gospel," by Eliot himself—the other, "The Clear Shining of the Gospel," by his friend Thomas Shepherd, an Essex minister who accompanied him to New England. To the publication were prefixed commendatory epistles, signed by two popular Presbyterian clergymen—Stephen Marshall and Edmund Calamy. In these epistles an appeal was made to Parliament to assist the mission, and a resolution was soon afterwards passed by that body to prepare an ordinance on the subject. In July, 1649, the Long Parliament formally instituted a Society for the Propagation of the Gospel in New England. The Act recites the particulars of a wonderful work going on among the natives; how barbarians were being civilised; how, forsaking their charms and sorceries, they were calling upon the name of the Lord, and with tears repenting their misspent lives; how they had put their children to English schools, and now betook themselves to having one wife only; also how they conducted in their houses, morning and evening prayer. No doubt there was a little rhetoric in the way of setting forth the results; yet an honest belief inspired the representation, and Eliot and Shepherd could point to undeniable facts of an encouraging description. After this recital, the Statute created a corporation, consisting of a president, a treasurer, and fourteen assistants; it authorised them to make a common seal, it invested them with certain powers, and it commanded that collections for the object should be gathered throughout England and Wales.

As Eliot was endeavouring to draw the red hunters into the fold of the Great Spirit, many of his countrymen in England sympathised with him. During the Commonwealth, before his work acquired renown, Puritan feeling in some quarters brightly kindled in his favour. After the Restoration, Baxter and Boyle distinguished themselves by their helpful services. Then, with the money raised by collections, certain lands were purchased of Colonel Bedingfield, a Roman Catholic Royalist, the annual proceeds of which were to be devoted to the mission; but after the Restoration, the Colonel seized his property, and it was only after legal proceedings that it was recovered by the trustees. Charles II. granted a charter of incorporation, of which Boyle became president, and Alderman Ashurst treasurer.

The work of John Eliot included preaching and conversation, the reduction of the Indian language to a grammatical form, the translation into it of the Holy Scriptures, and the foundation of a Christian settlement composed of converts.

He devoted himself to the study of the Indian language. "If their

alphabet be short," says Mather, "I am sure the words composed of it are long enough to tire the patience of any scholar in the world—they are sesquipedalia verba of which their lingo is composed; one would think they have been growing ever since Babel unto the dimensions to which they are now extended." "By the way," says the amusing lecturer, from whom we have quoted already, "courting must have been an inconvenient business in that unwieldy tongue. Just imagine an Indian youth taking a walk with some comely young squaw, and if he wishes to speak of 'our loves' he has to say: 'Noowomantamoonkanunonush;' and then, if afterwards clasping the hand of his fair companion, he wishes to whisper anything in her ear about 'a question,' he has to stammer out this word: 'Kremmogkodonattootummootiteaonganunnonash.'" When, by dint of laborious application, Eliot had learned enough of the language, he wrote an Indian Grammar, at the end of which he introduced his memorable sentence, "Prayer and pains through faith in Christ Jesus will do anything"—household words among succeeding generations of Puritans, often quoted to spur on flagging endeavours; they express the sense he had of his laborious task, and of his rich satisfaction in overcoming all its difficulties.

The translation of the Bible occupied some years. In 1663 it was completed, and a catechism and metrical version of the psalms were added to the work, the expense of printing being undertaken by the Society for the Propagation of the Gospel in New England. In 1680, a new edition of the New Testament was issued, and a second of the Old Testament in 1685. It never needed to be sent to press again, for, as one of Eliot's biographers remarks, "it is a thought full of melancholy interest that the people for whom it was designed may no longer be considered on the roll of living men." And here we may state, that in our collection of autographs, there is one written by a scholar, part of whose celebrity consists in the circumstance that he is the only person living who is known to be capable of reading Eliot's Indian Bible.

To his version of the Scriptures he added translations of Baxter's "Call to the Unconverted," and Boyle's "Practice of Piety."

The Indian settlement, which he formed, was fixed on the banks of Charles River, about eighteen miles south-west of Boston, called in the Indian language *Natick*, a place of hills. Thither in 1651 he transported his converts, who had come to be denominated praying Indians, and had excited by their Christian profession the wrath of their pagan brethren. Appealing to Old Testament precedent, the worthy evangelist divided his people into classes of tens, fifties, and hundreds, after the model proposed by Jethro to Moses. A bridge was built across the river. Three streets were marked out along the banks; houses rose fast on both

sides. An Indian schoolmaster instructed the boys and girls. Eliot prayed, preached, and catechised ; women were taught to spin and men to dig. Fields and gardens adorned the waste, and autumn fruits repaid the toil of cultivation. By degrees the indefatigable missionary influence spread ; and he could at length reckon up in Massachusetts fourteen towns of praying Indians, containing eleven hundred inhabitants ; and in Plymouth and Nantucket and Martha's Vineyard were many more settlements. The total number of people thus gathered together was reckoned at between three and four thousand. But the Indian wars arrested the progress of this good work, and stirred up animosities between the English and native population, destructive to enterprises of Christian mercy. Each party exasperated the other. The Indians with savage cruelty tormented the settlers, and numerous stories and illustrations of the terrible fact are told by Cotton Mather..

The consciously honest, but by no means impartial chronicler paints in frightful colours the deeds of the barbarians ; and he speaks of what was done on the other side, as acts of holy vengeance performed by warriors of the Lord. Washington Irving refers to the surprisal of an Indian fort in the night, when the wigwams were wrapped in flames, and the miserable inhabitants shot down and slain in attempting to escape, "all being despatched and ended in the course of an hour." "The burning of wigwams," it is remarked in the MS. of a contemporary clergyman, "the shrieks and cries of the women and children, and the yelling of the warriors, exhibited a most horrible and affecting scene, so that it greatly moved some of the soldiers." The same writer cautiously adds "they were in *much doubt* then, and afterwards seriously inquired whether burning their enemies alive could be consistent with humanity and the benevolent principles of the Gospel."

We allude to these retaliations only for the sake of showing what hindrances they must have thrown in the way of Eliot's missionary enterprise. Though many villages were destroyed, and the inimical Indians desolated the neighbourhood, he watched over the sorrowing inhabitants, and earnestly strove to comfort and strengthen them. When Philips' war came to an end, Eliot attempted to repress the practice, then adopted, of selling into slavery the Indian prisoners ; and on this subject he wrote to the Honourable Robert Boyle, entreating his intercession on behalf of certain captives sent to Tangier. "I am persuaded," said the good man, "that Christ will at the great day reckon it among your deeds of charity done for His name's sake."

Among his last sayings were the following : "Alas ! I have lost everything. My understanding leaves me ; my memory fails me ; my utterance fails me ; but I thank God my charity holds out still ; I find

that rather grows than fails." "There is a cloud, a dark cloud, upon the work of the Gospel among the poor Indians. The Lord revive and prosper that work when I am dead! It is a work that I have been doing much and long about. But what was the word that I spoke last? I recall that word—'my doings.' Alas! They have been poor and small and lean doings! and I'll be the man that shall cast the first stone at them all." "My old acquaintances have gone to heaven so long before me that I am afraid they will think I am gone the wrong way." His great desire was that he should not outlive his usefulness, and it was granted, for he was at work for his Master to the very last. Those Nasing parents of his must have put some tough fibre into his constitution which enabled him to weather the storms of six-and-eighty years such as he spent. His friend and biographer Cotton Mather says that there was a continual shine upon his countenance, as if he had just come from the mount of communion. He says also that "his whole breath seemed made up of ejaculatory prayers, many score of which he despatched to heaven every day;" and also, "He was perpetually jogging the wheel of prayer every day;" and again, "When he came to a house that he knew, he used to say, 'Come, let us not have a visit without a prayer.' When he came into a society of ministers, 'Brethren, the Lord Jesus takes much notice of what is done and said by His ministers when they are together; come, let us pray before we part.'"

Prayer was the element in which Eliot lived and moved, it was that in which he died. "Welcome joy," he exclaimed, and then looking on his friends, he closed his eyes saying, "Pray, pray, pray!" He died on the 20th May, 1690, at the age of 86.

Easter Sunshine piercing through Clouds.

BY THE REV. W. P. DOTHIE, M.A.

"THE glorious appearing" of Jesus Christ is at all times and in all ways like sunshine; but when our thoughts turn to His Resurrection, sunshine seems the one similitude. Bright as the morning is the event which repeats itself to-day in the imagination of millions of worshippers, in joyful thoughts and in thankful songs all around the globe. Indeed, in its mystery and its infinite suggestions of joy, it is "dark with excessive bright." But on the whole, it is like nothing so much as the calm, sweet, all-reviving smile of a beautiful morning.

Yet if we go back to that wonderful time when "He showed Himself alive after His passion," we see that before the sunshine was triumphant it had to force its way through a succession of obstacles in the minds and circum-

stances of those who first of all rejoiced in the blissful truth. And from this point of view, as from every other, the history of the Resurrection is an everlasting sign. We find our own experience at this recurring Easter-tide strangely forecast, and even vividly mirrored in that of the primitive disciples. We also can tell of clouds, and possibly of dense and black ones, charged with storm, darkening our horizon eastward, just when we are longing for a clear view of that celestial sunrise. We live at a time when almost maddening doubts have gathered upon many earnest minds as to the possible waning of the great luminary of our hope amidst the growth of a greater light whose only hope is despair.

"And some are wilder comrades, sworn to seek
If any golden harbour be for men
In seas of Death and sunless gulfs of Doubt."

Pity it were if any of the ingenuous youth of England set out on such an Arctic expedition for want of plain open speech from Christian pulpit and press. The silence of our confidence may be mistaken for the silence of our fear. The following suggestions are offered in the hope that they may help some readers to see how all our doubts concerning the resurrection of Christ are mere clouds through which the sunshine continues to penetrate upon every truth-loving soul.

One thing which may easily somewhat becloud the light is a *suspicion of inconsistency in the records*. We do certainly find more to perplex us in the Resurrection chapters than anywhere else in the Gospels, when we examine them with an eye to an exact harmony. We frankly confess that the difficulty of dovetailing the various accounts is so great that it must occur to every one as at least a slight cloud in the clear sky of the resurrection morning. But the moment we reflect why this difficulty exists, it ceases to trouble us. Criticism, indeed, would magnify this "little cloud like a man's hand," until "the heaven was black" with it. Stress is laid upon such a "discrepancy" as that Matthew tells of an angel who in Mark becomes a young man, while in Luke we read of two men who in the Fourth Gospel have grown into two angels. "Conflicting statements" are found in the passages which represent Christ, in one instance, challenging His disciples with "Handle Me, and see," and in another, saying to Mary Magdalene, "Touch Me not." A less frivolous perplexity is that the command to go into Galilee so strongly emphasised in the First Gospel is in the Third ignored and apparently reversed. Here is the *crux*, or perhaps the crutch of criticism in passing through this holy ground,—the chief of those "irreconcilable contradictions," which are paraded in the name of science. Never, perhaps, was the art of pompous assumption carried to such a point as in the "critical" handling of the Bible. If we only beware of this, our trenchant critic may do us much good service. Now it is answer enough to all objections arising out of a want of nice agreement in the details of these records of the Resurrection, that they are not a History in any modern sense of the word, but are a simple recital of the testimony of eye-witnesses who saw everything first under the influence of a bewildering grief, and then of a bewildering joy. This method must needs involve the loss of a little exactness; but then, is

there any Thucydides or Macaulay, any Sir George Lewis or Niebuhr, who could make up to us for the loss of its intense reality, and its graphic child-like truthfulness? And as to the alleged broader divergences, no one is in a position to say that they express or imply any contradiction. They are precisely what might have been expected from men who wrote upon one many-sided theme, each of them with his own point of view and several aim, not one of them in the least anxious to tell all he knows, or with any thought or care of what a modern positivist might expect from him. If St. Matthew hurries over everything in order to reach the great interview in Galilee, and if St. Luke keeps out of sight everything but what happened in or near Jerusalem, must we infer that each was proving the other's ignorance? A single instance will show how unsafe it is to argue that an Evangelist was ignorant because silent, even when the silence is most surprising. Only a quarter of a century after the resurrection of Jesus, St. Paul wrote the words, "He was seen of above five hundred brethren at once," clearly meaning upon the Galilean mountain. Can any one believe that St. Luke knew nothing of this? Yet he is utterly silent about it. Nay, he writes his concluding chapter so that one might easily suppose the whole series of occurrences compressed into a single day. Yet St. Luke's apostolic history begins by saying that the Risen Christ showed Himself alive on the earth during forty days. Facts like these do not speak of *contradictions*. They baffle us with a feeling of our own blank ignorance of the literary origin of the Resurrection story; but they indicate, on the part of the historian, a reserve, a grace of brevity, a self-restraint which is wonderful, and seems to have in it the trace of a supernatural control.

"Something seal'd

"The lips of that evangelist."

But *are these records insufficient?* We grant that they are fragmentary and incomplete, and that we cannot put them together like the pieces of a child's puzzle. We grant more than this. These fragmentary records tell us of an event which transpired in profound secrecy, and of which the subsequent signs and proofs were granted only to a very few people. There is an air of privacy about the whole transaction that seems ill-suited for a fact of world-wide interest. The few persons within that sacred circle are favoured with "many infallible proofs," with clear visions of the Lord and with copious teachings from His lips, with almost a superfluity of revelations, while the great eager world of souls longing to see Jesus risen from the dead has nothing to satisfy its curiosity but these fragments, like crumbs from the rich man's table or light from his windows more tantalising than cheering to the suppliants outside. But the truth is, that our position, if we are only alive to it, is one of equal privilege with that of the men and women who saw Christ risen from the dead. Our pathway into the light of the knowledge of the Resurrection is as firm, and it is easier to tread than theirs. Through seeing to believing, through miracles and signs and wonders to spiritual faith, must really have been a more arduous way than that which now is of necessity the common way. But for the Apostles, an overpowering

proof was wanted, suddenly thrilling, mightily convincing, never to be forgotten, so that they might preach the tidings to the world. Whereas, to us, the value and aspect of our Lord's resurrection is illustrative rather than argumentative. *They* felt it primarily as a tremendous matter of fact, which gave the necessary stress to their witnessing—a stress which may still be measured by any reader of the New Testament. *We* feel it primarily as a transcendent spiritual truth, which, like the sun, helps us to see everything, and is its own witness.

A particular difficulty presents itself to many minds in *the strange obliviousness of the disciples concerning all that Christ had told them beforehand*. It is a great point to know whether we can find a reasonable way of accounting for this; for if we can, then the difficulty itself helps us. We see a bright light in the cloud. Now there are two or three things which render that strange obliviousness conceivable and credible enough. They were most unwilling to listen to those sayings about the Resurrection, because of the accompanying prediction of a disgraceful death; and if they turned their eyes away from the vision of death, so they would also from that which was to follow. Then they were sceptical as to whether they were to take the prediction literally. We see them "questioning one with another what the rising from the dead should mean." At the same time, it was but seldom that Christ uttered such distinct predictive words. It needs no great length of time for a statement which is both distasteful and ambiguous to vanish clean out of men's minds when they are pre-occupied with ideas and with hopes utterly antagonistic to that statement. Add to this all the bewilderment of those three days. In one of the earlier scenes of the history, which is also passing strange and yet true to the life, we find a counterpart of what happened at the time of the Resurrection. "When they saw Him walking on the sea, they said, It is a spectre; and they cried out for fear." Therefore, little as we can see through and through the unique experience of men who for three years went about with the Incarnate Son of God, there is really nothing to tax our faith in the circumstance that they had so far forgotten what Christ had told them as to be astonished when He arose from the dead. But in the light of this astonishment and "slowness of heart to believe," what becomes of the position that they were clutching at, a fancy of their own, and that the whole edifice of the Christian religion rests upon the morbid imagining of a few enthusiasts?

It is true that when we think of all that is being done to resolve the historic fact of the Resurrection of our Lord into *mere myth and legend*, a cloud will pass across our Easter sunshine; a dismal cloud, and one which we fear casts a cold shade, even if it does not strike an icy chill, upon many Christian souls. We cannot ignore the fact that powerful pens are employed in asserting the unhistoric character of the central Christian miracle. And yet, we have only to face this imposing form of unbelief, and it flees from us. The theory of development has itself developed into a widespread superstition. But we can at all events use it with striking effect against every attempt to explain away the resurrection of Christ as the development of a myth. A great development means a great lapse of time. But there

is no great lapse of time, in which to account for the full-blown legend of the resurrection of Christ. St. Paul, writing at a time when the majority of the supposed eye-witnesses might be still alive, actually based his elaborate argument for the resurrection of the body upon the acknowledged fact that Christ was risen from the dead. There is no jot of reasonable historic doubt that from the outset this fact lay at the foundation of the Christian Church, and that the belief of it, so far from being a slow growth, was a sudden, a revolutionary change. The fact of the Resurrection stands in the New Testament inseparable from a spiritual system and a personal divine and human Christ such as a millennium would be all too short to account for upon the legendary principle; and yet it is pure nonsense to suppose that there was even half a century during which the legend could have had time to grow. These theories would never have come into the light, these clouds would never have gathered, but for the enormous assumption that nothing supernatural is real.

The conclusion to which these reflections lead is at once admonitory and reassuring. The darkest cloud, and indeed the only formidable one, which can come betwixt us and the glory of our risen Lord, is that which *arises out of the dulness of our own spirit*. Sometimes we are like the disciples when "they believed not for joy." The Gospel of the Resurrection seems too good to be true. It seems incredible in its joyousness. Sometimes, like Mary Magdalene, we look at our Saviour through a mist of blinding tears, and fail to recognise Him. But the deepest cause of all our dimness we shall find in our want of practical fellowship with Him as dying in His death and as living in His life. It is when we are near the Cross of Christ that the richest glory of the Resurrection shines upon us. It is when we are most entirely one with Him in thought, spirit, and aim that we feel His resurrection to have been our own. It is then that we behold the sunshine of an eternal Easter morning, without a cloud, and the shadow of death flees away.

On a Sometimes Neglected Art.

THE *art* to which we refer is that of living happily with others. Pity but that all such questions could be answered by appeal to the Supreme Court of Love, which should be all-powerful to rule the lives of the "solitary whom God setteth in families." Happily they do not seldom own Love's restraining sway, which is stronger than principle, gentler than law, calling forth constantly delicacies of insight and of sympathy which can be elicited by no other power. But, unfortunately, this enthusiasm of the heart will not come to us as we would have it, but alights, like a bird, when and where it pleases and wills; and so, for ordinary and lesser degrees of affection, and still more for conscientious aim and endeavour, much advantage may be gained from a thoughtful study of this sometimes neglected art.

The art of living together implies a very wide range of study. Knowledge of human nature, which is for the most part slowly acquired through life's experience, is its essential element. To those who have a natural sen-

sitiveness to different shades of character, and the patience necessary to improve the gift, the study is fascinating, and, if combined with kindness of heart, will be the greatest possible help in "getting on with people." But apart from a natural gift, much of the tact and all the kindness will belong to those who are, in the true sense of the word, Christian—that is, filled with the spirit of Christianity.

There are two qualities of disposition shown in domestic life which come constantly into rivalry, and call for some sort of judgment between them as to which is the more valuable. These two qualities may be termed the *practical* and the *sunny*. They form the elements of character which do the most towards making a happy home atmosphere. If they are possessed by one person, and to them is added the quality of sympathy, the character will be of that lovely kind which, under all circumstances and in all places, gives happiness and strength to those around it. But frequently these qualities exist in two different individuals, often in two members of the same family, and when this is the case, the two characters are seen in their most distinct type, for each is developed in its own direction by the presence of the other. The practical is to be relied on for everything, nothing is neglected, nothing is forgotten, everyone is attended to—at any rate this is the aim and end of its conscientious endeavour; but if the end is missed, or if difficulties attend its prosecution, the practical will probably be anxious, worried, or perhaps sometimes *cross*. The sunny temperament, on the other hand, leaves its papers about, forgets to post letters, has to be reminded even of its own engagements, is to be relied on in no practical matter, and is altogether good for nothing; but is so sweet-tempered, so cheerful under all circumstances, so restful, easily amused and often amusing, that its presence means happiness to the household. The place it fills is in the heart, and there it is always the most welcome, and the most missed, however indispensable may be the energetic worker to the practical well-being of the family.

Character of so decided a type as this is somewhat rare, but in a less marked degree these two characteristics are constantly seen in operation. How beautiful is the character in which both are combined! How often the one fails in giving to those it loves the happiness it works for, because of the lacking grace of manner, and how often the love and appreciation are gained by the sunny-tempered one, who has made no effort to earn it. Observation of all this should teach us greater forbearance and sympathy with the irritability which comes from overtaxed strength or overstrained brain; and such sweetness and cheerfulness are like the cutting to the diamond, and will bring quick recognition of beauty and worth to a self-forgetful act or a thoughtful attention.

Under the heads of Repression and Expression one might class many rules of the art of living with others. Under the first might be given that oft-repeated one: Never say "I told you so," "I told you of that" or "If you had taken my advice." Unfortunately though this has been often repeated, it is still needed; there is a peculiar and almost irresistible temptation to the human mind to make on occasion these irritating observations.

Avoid, if possible, blame (which should be kept for moral delinquencies), or even comment on what has been done wrong or left undone, and take the next opportunity before the thing has to be done again, to suggest or order that it be done differently; most minds take a hostile position directly they suspect an intention to blame, and this is avoided by the plan mentioned. Blame never, or very rarely, does anything but harm; it irritates some temperaments, and distresses others. Tact will generally avoid it altogether, and particularly in dealing with servants or inferiors.

Consider it as necessary to repress low spirits, vexation, dulness, and ill-temper in your own family as in society—"Consume your own smoke" as Robertson says. But, on the other hand, let all high spirits, fun and wit, if you are fortunate enough to possess any, be expended to enliven the family circle, and not kept, as is often the case, for moments of exhilaration in society. This is not always done intentionally, but it is often done unconsciously, for with many people it requires an effort to be lively at home, while it is none to be so under the stimulus of society.

There is a great mistake made in some families whose members are under the impression that it is evidence of a good understanding amongst them, when they can make personal remarks of an uncomplimentary nature on each other. It is possible that there are people so little sensitive, or so free from vanity, that they can bear such remarks without a pang; but it is not those who are in the habit of making them, and who praise and defend the practice, who can bear with equanimity its application to themselves. Sensitive people are more likely to cause pain to others, for sensitiveness is often a name for vanity and self-love; and unselfish people, by being unconscious of self, will be more conscious of others.

Lastly. Most important and most difficult of repressions;—repress all self-assertion. Do not obtrude your own angularities of character, your views, your tastes,—preserve them, if you will, but do not let them jar with those of others. If yours be a leading will, let its power be felt rather as an influence than a command; and if it be yours to follow a stronger will, let your submission be graceful, loyal and entire.

Under the head of "expression," I would suggest a freer use of praise, to oil the springs of domestic life, but it must be praise judiciously applied, for, misapplied, it may be as hurtful as blame. Some servants, for instance, never do so badly as after receiving a little praise. How often we are struck afresh with beauty in a familiar face, or with beauty of face and figure shining out freshly in becoming dress; how often with some victory won, some achievement or accomplishment, or some nobility of mind or deed, and yet we repress the impulse to give expression to our admiration from a mistaken fear of exciting vanity. This is, surely, mistaken. No admiration is so delightful or so harmless to the receiver as home admiration. It is a mistake, also, and a common one, to think that expressions of affection are superfluous between those who are satisfied of each other's love. It is not enough for the human mind that principles and facts are known to exist. They are virtually non-existent unless they are constantly kept before us. It is not enough to know the great truths

of religion ; the knowledge will be practically useless, unless the mind is accustomed to dwell upon them. And so it is with our human affections. Their sweetness and serviceableness will not be fully realised unless they are brought vividly before the mind by expression.

An important question of domestic life and one requiring intelligent thought, is that of self-sacrifice. Miss Muloch's chapter on "What is self-sacrifice?" in her "Sermons out of Church," contains some truths much needed and seldom recognised. She shows how self-sacrifice may be simply the natural result of weakness yielding itself without resistance to strength ; and how in some cases it may also be positive sin where it may conduce to the moral harm of the person for whom self is sacrificed. *Self-sacrifice per se* is, after all, a *selfish* aim ; the aim of the social Christian life should be the good of others ; but whether achieved by self-sacrifice or by any other means, it matters little to one who is bent on the attainment of this end. What sacrifice it does involve of thought and time and patient endeavour, and harder still of individuality ("I became all things to all men") only those who pledge themselves to follow it can know.

It is the key-note of domestic life—indeed, if perfectly attuned to that, then life in relation to our fellow-men, whether domestic or social will prove to be harmony of the highest kind. There are few indeed who are capable of forgetting self in this noble end. But it is well we have had such to follow, with ourselves following a nobler still, who alone has shown the perfect, almost awful beauty of a life in which personal welfare was wholly absorbed in the welfare of humanity.

ELLIE BEIGHTON.

Practical Addresses to Students for the Ministry.

BY THE EDITOR.

No. II. BODY AND SPIRIT.

It would not be at any time inappropriate that I should offer you some remarks on the great battle that is being waged between faith and scorn ; on the fierce contention which prevails between the Children of Light, and the haters of Christ ; between those who believe in a Living God, who have heard His voice, and seen the brightness of His Glory in Jesus Christ,—and those who are content for all the purposes of life with nature and its evolutions, with matter and its potency, with humanity as it is, with immutable laws, and invincible eternal order, and who surround, in serried ranks, with skirmishers and sentinels, every possible approach of supernatural energy, idea, or force ; determined to arrest if possible the progress or triumph of faith, to decry the enthusiasm of prayer, to reject the faintest intimation in nature or history of providential guidance or control. But to-day the memory of a trifling—but to me impressive—incident, has turned my thoughts from the din of battle to the joy of service, from conflict to the song, not of victory, but of love and peace.

I remember that wandering over the field of Gravelotte, I stood on the

heights which had been recently occupied by the contending armies ; lingered on the scene of the most bloody conflict of the Franco-German war, and trod the ravine up which the victors forced their way. I saw the silent monuments of the dead ; I knew that I was on the site of one of the decisive battles of the world ;—but I could see few signs of the angry strife. The corn was reddening in the furrows, the fruitage of the trees was ripening in the sun, the cottages were nestling amid their rich leafwork, and as I waited silently, there fell upon my ear,—not the harsh screech of the vulture or the bittern, not the sepulchral moan of wailing for the slaughtered dead—but—the song of two larks carolling to one another in the deep blue sky overhead. The contrast between the past and present became a call to heavenly calm, rather than earthly strife.

Dear brothers, let me speak to you to-day of the uprising of the soul, not of the contests of the understanding ; let me speak to you of the claims of the Master, not of the possibility that there is no Master. Let us go back to the Cross and to the Crown of Jesus Christ, and let us look forward a few years to the scenes where the deadliest contests will have been fought out on these battlefields of thought, and we shall undoubtedly find that the combatants are no more, but that far above the arena float voices of song and joyance to the undying majesty and might of the Great King. This tyranny, these angry words, these blind prejudices, will be overpast. The warfare and the foe are sometimes appropriate themes ; if the enemy's position is misunderstood or undervalued, or if there is any hesitation about the justice of the cause. You, however, have no misgiving on this head ; you know in whom you have believed, you are confident of His triumph. He is the Captain of Salvation ; He is the Mighty God. Yet the assurance of ultimate conquest may make you forget your oath of allegiance ; may tempt you to ignore the fact that "you are not your own, that you are bought with a price ; and therefore are bound to glorify God with your body and your spirit which are His." I need not plead with you to admit the premiss of this argument ; it is thoroughly assumed between us. You have each one of you made and confirmed the special hearty avowal that you are bought with the price paid on Calvary, you are not your own, you are the property of another, you are altogether won over to His side in the great battle with the flesh and the world. You do not admit an independent life to yourself—a choice dis severed from the Master's. With the Apostle Paul, you say, "I live yet not I ; Christ liveth in me." Your personality is lost in His supreme authority and rightful claim. You admit that you have been laid under this law of ownership. "It was not ever thus ;" once "pride ruled your will." You loved "to see and choose your path," but now, "you are bought." One has come who has brought life and immortality to light. He has aroused within you, but He has also soothed the fear of death. He has revealed the Law, and has affirmed for you all the condemnation of conscience, and yet He has whispered peace to your crushed and awe-struck spirit. He has stood between you and the consequences of your sins. He has revealed all the great heart of God. He has turned on your fainting soul the fountain of life, has opened within

you the fountain of tears, and revealed well-springs of joy leaping up in their fulness into Eternal Life. You are thus laid under measureless obligations ; you are no longer your own ; you admit it. You subscribe the claim. Still it is one thing to do this in general terms, in verses of hymns—in general confessions which, if pressed to their logical issues, would be startling and inconvenient ;—it is one thing to do this on public occasions, when our rebellious and inconsistent hearts take refuge in the miserable imperfections of the majority of those who make a like avowal—and it is another thing to look at the claim in its detail and to accept its personal pressure upon the conscience. There are those who twist some of the words of Scripture and of Jesus to a fanatical interpretation, who represent the obligation under which a believer is laid as impracticable, unreasonable, and therefore to be spurned. Now let us avoid the extreme of fanaticalliteralism, and also that of hypocritically admitting the claim of Christ and losing ourselves in the crowd of His disobedient disciples.

We are not left in doubt—body and spirit are His, are alike bought by Him, have become His. Now this is more than a claim to both our physical and intellectual life. Body represents all that is involved in corporeal life. The body is a strange, mysterious thing. It is a bridge between two worlds. It is the place where they meet—where God and Nature are at one—where the highest and the lowest mingle. If the “body” has been bought, then very much besides and beyond the mere physical frame has been signed with the badge of the Cross. Again, the “spirit” in Paul’s language means more than the intellectual part of human nature. It means the divine, the supernatural, the eternal element of our being. It means the spirit of man when brought into supernatural and gracious relations with the Spirit of God ; it means the spirit of man as it has been in a fashion of peculiar force and intensity, claimed and mastered by the Lord Jesus Christ.

Let me enumerate a few of those elements of the body and spirit which seem to be involved in such a consecration. The Incarnation of Christ is the ideal, the Resurrection of Christ is the pledge of the absolute triumph of grace over the *body* of man. What is involved in a *body* prepared for the Lord ? Without rushing where malicious criticism, on the one hand, or enthusiastic literalism on the other, would hurry us, we see that there is a mastery and purification of the body, of transcendent importance for all who make—as we do—a special profession of being Christian disciples. It is not merely an intellectual homage that Christ requires and has claimed, as though in the language of Alexandrine Neo-Platonists, the body was simply the seat of evil and the instrument of sin. The body is claimed by Him who sits in perfected human nature on the throne of the universe. Now it is far too **easy** for us to sink our intellectual, moral and spiritual nature into the mere **servants** of this tyrannous body ; to allow its health, its moods, its whims, its **pains**, its passions and pleasures to lay under contribution all the higher and more permanent parts of our nature. The body thus pampered becomes **despotic and exacting**, and the whole constitution of the man is enfeebled and **corrupted**. But your body is not yours ; you have to glorify God in it. Then there must be originated by your new nature the inverse process

to this abnormal despotism. Starting with the idea that the body is the servant of the Lord Jesus Christ, then your sanctification suggests that the most imperious elements of the body may be the whispers of His will rather than the temptations of His enemy. The body itself is to be sanctified and consecrated ; this implies that the senses are claimed by the Master ; in other words, it involves such a government of all the passions that are fired by eye and ear, by touch and taste, that henceforth they shall all minister holy associations to the inner life. It means that *ἀρετή* and *ἐγκράτεια*, that manly valour and inward self-control shall be added to your faith, and such a sanctification will make temperance and chastity of thought and speech a second nature to you. A *sanctified* body by the new habit imposed upon it will rebel against license, will protest indignantly against the mere pampering of self-indulgence.

There are laws of the body which are the expression of the Divine will. These we have to learn and to obey. The laws of health, as respects food, cleanliness, and exercise, are better known now than they ever were. If a man deliberately makes shipwreck of his health by bad habits, by lazy disregard of rule, by excessive eating, sleep, exercise, or indulgence of any kind, he will find it desperately hard work to glorify God in his body.

Again, if the *body* be sanctified, then this complicated musical instrument is so attuned that it will not respond to malicious and discordant sounds around it. The temper, in part the result of the nervous organisation, must be in itself modified by grace. Sanguine or phlegmatic, excitable or sluggish, it is under the sway not of the mere self, but of the indwelling Christ. A sensitiveness which at one time was so acutely alive to the bearing of the ways or words of others upon the position or the claims of self, now vibrates with intenser thrill to the honour and worthiness of Christ. Some of you can now smile at that which at one time would have roused all the devil in you. Your temper will rise on occasion, not because you are trampled on by thoughtless, selfish fussiness, but because truth or justice is trifled with, because stupidity amounts to sin, because censoriousness is disparaging noble feeling, because Christ is dishonoured in His work, in His Church, in His Holy Name. It is possible, then, for a man whose body is bought by the blood of Christ, to show what is meant by holy anger, and to glorify God in a sensitiveness which is the measure of his sympathy with Christ.

To pass on. If the body is sanctified, all the relations subsisting between the man and society must have received a new significance. All the conduct of life comes under this category. Our relation to our brother and sister, our master and servant, our creditor, our dependent ; all our conduct in the market, or at the dinner table, or in the cricket field ; pre-eminently our conduct to the other sex, and to little children ; all our treatment of society and of the world at large, will be ruled by the bias that grace gives to the mysterious organism by which we come into contact with all these phases of society. To give one illustration from a thousand, our so-called position in life is one of the functions of the body. What a vast portion of this is due to the place where these bodies of ours reside, the covering they put on, the conveniences

of a physical kind they can command, the influence they exert on others, the wealth they can bend to their own purposes! If we are bound by the redemption of our body to glorify God in it, then we must freely admit that our whole position in life is not ours, but God's. If we acquire any fortune, any advantage from which others are debarred, any power, honour or distinction for which others may envy us, any luxuries and refinements of living very grateful to the taste, what then are we to do with them? We at once admit that these are not at our disposal; for we are not our own. Are we to renounce them, and scatter them? Is it a part of our consecration to sell all that we have and give to the poor? In some cases I believe it is. In many cases, it would be utterly mistaking the spirit and grace of Christ to rush to this extreme; but in all cases, it is the part of him who is not his own, whose body is Christ's, to glorify God by, and in, the whole method in which he deals with his position in life. The honour, the power, the talent is to be used for the great Lord. We are tenants not owners. We have to "occupy till He come," to whom all belongs; not in self-praise, not in hugging our mercies as though they were ours, rather than His, but ever looking at them and dealing with them in the spirit of those who are not of this world, who are crucified to it, whose citizenship is in heaven, whose rest, whose owner, whose home are there.

Let me make another application of the principle. The *time* of a man is—in one aspect of it—a function of his body. Time is one index, and a chief element of all the powers, all the wealth, all the possibilities of a man; and the way in which his time is used, or wasted, is the measure of his character. The estimate put upon time is a test of true manhood. The proportion of time consciously devoted to God is the exponent of sanctification: therefore glorify God in your *time*, in the exceeding preciousness of the estimate you put upon it; in the conviction that you have no right to squander it, in the careful, steady utilisation of it, in the wise apportionment of its hurried flow, in the public opinion that he who—not content with wasting his own precious hours—soothes his conscience by stealing his brother's, is worse than a thief and a robber. Glorify God in your time. Take care of the minutes. Watch over, resist the habits, the converse, the reading, the relaxation, even the study, which is not to the glory of God. The great book of remembrance must have an awful catalogue of wasted years in the perilously short lives of men. Glorify God in the distinct and determinedly conscious use of that time in communion with Himself. Time taken from work for prayer always augments the work that is done in the remainder.

Once more, the body claimed and sanctified suggests the consecration of the whole of the secular aspects of our life, *i.e.*, those parts of it which perhaps we impiously strive to keep outside of the range and sway of the spirit of God. There is a large part of our conduct of life and relations to society, of our sensibility, and of the time which is a necessary condition of their evolution which naturally suggests to a regenerated man scope for the operation of the Spirit of God. There is perhaps a part of these which by some apparently prescriptive right we screen and shield off from God. I refer to our hours of pleasure, our seasons of amusement, the mode of our self-indul-

gence, the secret idol, and perverted ideal of enjoyment that we have fashioned for ourselves. Now, in the higher life to which you are summoned, *these* also are *God's* and not *your's*. Will you who are sanctified, whose bodies are temples of the Holy Ghost, keep any corner of the sacred edifice for the worship of Moloch or the abomination of the children of Ammon? Will you make the Father's house a den of thieves? Rather let us cry, Lord, come to Thy temple, and purify the sons of Levi, that they may offer unto Thee the sacrifices of righteousness!

But in placing so much under the category of the sanctified body, I have perhaps forestalled the still higher teaching of these words. It is true I have urged the expulsion and destruction of all the surreptitious selfishnesses which haunt the body and shelter themselves in material things and in the ways of the world and the Church. I have called upon you to transform all the material life around you and among yourselves into a holy sacramental service. Your outward seeming, your bearing to each other and to the outside world, will reveal your constant sense of Divine obligation. But this is not all.—Since you are bought with a price, you have to glorify God in your SPIRIT which is also His. Doubtless, in its first sense, the Apostle was thinking of the intellectual life of the cultivated Greek, or the mental habits of the educated Jew, of the power by which we acquire truth, and accumulate knowledge;—our methods of research, our instruments of thought. The Lord Jesus sets his seal upon all our fundamental methods of thinking by having chosen to pass through all the graduated steps of human knowledge—He has endorsed the two leading methods, the dogmatic and the intuitive, the traditional and the sceptical, the authoritative and the logical, and the two great divisions of logical proof—the deductive and inductive. He is THE TRUTH—*i.e.*, God's thought about Himself, the universe, and man: and He is the WORD OF GOD—*i.e.*, the final Cause and full Expression of the Divine activity. Therefore glorify God in your spirits. He wishes the human spirit to sweep into itself all available truth for His sake; to take philosophy captive, and to bring every thought into subjection to the faith of Christ.

You are to glorify God in your spirit; but the *spirit*, in its truest, noblest sense, has been ransomed, has been renewed by the Holy Spirit, that gracious influence which has given you a new and ideal life, which has taught you to love God, which has bestowed upon you the true freedom of a complete submission, which has made you desire that which God promises, and has bestowed upon you a taste for heavenly eternal things, is the consequence of your receiving into your nature by faith all the moral influence of the sacrifice of Christ. The Spirit is given because He is glorified. Now the new heart and right spirit are not yours, but God's. "True," you reply, "how could it be otherwise?" "Is this not more than self-evident?" "Can the regenerated man in the very centre and focus of his regeneration ever allow such a fundamental position to be concealed from him?" Let each ask himself, "Have I never felt, even when my regenerated nature was vividly the centre of my higher consciousness, some selfishness, some exaggerated sense of my own importance to myself which has almost vitiated my salvation? Have I not been tempted to make my own

redemption the great end of all my religious striving? Has not my own personal assurance bulked so largely in my sight, that it has hidden from my view the restoration of the world and the glory of Christ. Has not the ministerial office and work, reputation and reward seemed to be an end in itself, the end of my ransom by the blood of Christ?" Now, if this be so, I need not remind you that the teaching of the Gospel all points in one direction.

The new life is a Divine life. The sanctified spirit is to work out the Divine plan. The end of our redemption is something beyond ourselves, and redemption is something larger and wider than our personal salvation, something more than any amount of secondary and reflex joy arising out of personal usefulness; it is the glory of God in humanity,—it is that for which the Lord became incarnate, that for which the Spirit of grace is given to the Church. It is because good and true men have forgotten this, that the energies of the Church have seemed so largely to return upon itself and to be occupied with the aggrandisement of itself, or of its priesthood. It is because the Divine image has been itself so muffled and defaced, that the world cannot see the supernatural and Divine element in the kingdom of God. The sting of every sneer at Christianity is that those who profess to have been submitted to its life and law, reveal the activity of some secondary worldly motive, which is enough and more than enough to account for all the facts. When a man really glorifies God in his body and spirit, when he reaches the selflessness of *true, triumphant sanctification*, then he does become a revelation of God, and the magicians of the great court of hardened pride and haughty unbelief admit that *here* is "the finger of God."

Yes, the strife is severe between the worship of nature and the spiritual body of Christ. The old nature-worship is almost rehabilitated in the extravagant eulogies of the modern students of ancient mysteries. Eager and cool, passionate and dispassionate efforts are made to see nothing but nature in the revelations of God, nothing but nature in the religious life of the world, nothing but nature in the conscience of Abraham, of Moses, and of Socrates; nothing but nature in the throes of Calvary, nothing but nature in the experiences of Paul, and Bernard, and Bunyan; nothing but nature in conversions, in revivals, in martyrdoms, in missions. Learning and science, persevering research; literature, cultivated and poetic, melancholy and boisterous, all are busy in burying the living God, and trying to obliterate the memory and even the intuitions of the Divine. You will have to meet the classical scholar, the Oriental adept, the scientific *savant*, the literary hater of dogma, each with his own weapon; hence your need of preparation, training and discipline for this great conflict. But the best armour, the weapon which has conquered on a thousand battle-fields, is the revelation through our life of more than nature, is a lifelong response to the claim "ye are not your own, ye are bought with a price, therefore glorify God in your body and spirit, which are His."

"Tell me," said Xerxes to the exiled Spartan King, after the fight at Thermopylæ, "tell me how many Lacedæmonians are there remaining, and are they all such warriors as these fallen men?" One man who really

lives a *divine* life, glorifying God in body and spirit, and who sells his life dearly to the vast forces of unbelief which may surround him, is a blazing torch in the darkness of time. His life is an unveiling of the reality of things. He arrests, he discomfits the great army. . . . The larks are carolling *now* over Thermopylæ and Gravelotte.

Commentaries on St. John's Gospel.*

THE conjoint publication of two translations of standard treatises and commentaries on the Fourth Gospel shows the keen interest felt in the solution of the magnificent critical problem, which was placed before Biblical scholars by the speculative ingenuity and vast learning of Ferdinand C. Baur. We are not likely in England to be allowed to forget the issues at stake, when writers like the late J. J. Tayler, the Author of "Supernatural Religion," and Dr. Davidson are met by such honourable combatants as Professor Lightfoot, Canon Westcott, Mr. Sanday, and Professor Leathes; when the pages of current journalism contain the studies on this subject of Mr. Hutton and Mr. Matthew Arnold. It might have been supposed that everything had been said that could conceivably bear on the external evidence for the date or authorship of this most precious portraiture of the Lord Jesus Christ; that all the supposed traces of later date had been adequately accounted for, all the changes of the hostile front been duly estimated, that all the collateral questions had been resolved, and that the busy and pertinacious scepticism on this theme had received its quietus. But after perusing the chief literature that has appeared upon the subject during many years, we do not hesitate to say that Dr. Godet's "critical introduction" has surprised us by its fascinating interest. Learned and exhaustive in its treatment, it nevertheless charms us with the epic grandeur of its delineation of a high tournament in which the combatants, unmasked and with no foils on their lances, are contending for the life or death of Christianity itself. The history of the discussion from Bretschneider to Keim; the exhibition of the different ground taken by Baur and his own followers, as to the residence of St. John in Ephesus; the gradual concession by the Tübingen School of earlier and yet earlier dates for the authorship of the Gospel—retreating as they have done from A.D. 170, back to A.D. 110, as a thorough investigation of the testimonies of the second century were more and more clearly established—possesses in M. Godet's page all the fascination of the advance of an army upon a desperate foe turned to bay. When he comes to the internal evidence, the proofs that throng forward

* *Commentary on the Gospel of St. John.* With a Critical Introduction. Translated from the second French Edition of F. GODET, D.D., Professor of Theology, Neuchâtel. By FRANCIS CROMBIE and M. D. CUSIN. Vol. I. (T. & T. Clark.)

St. John's Gospel: Described and Explained According to its Peculiar Character. By CHRISTOPH ERNST LUTHARDT, Professor of Theology, Leipzig. Translated by Caspar René Gregory, Doctor of Philosophy, Leipzig. Vol. I. (T. & T. Clark.)

of the authenticity and accuracy of John's Gospel, the reasons of the Apostle's choice of material, and the verisimilitude of the whole narrative are marshalled with such ability, as to force a shout of victory all along the line.

Apart from the controversy, the "characteristics of the Fourth Gospel" are presented with an eloquence, insight and sympathy which leave scarcely anything to be desired. To make selections of particular points would be hardly fair to the writer. He is singularly successful in meeting the attack from the assumed lack of progress in the narrative, and from the supposed contradictions between it and that of the synoptic Gospels. He deals with the Paschal controversy most successfully, and proves that the Gospel is in harmony with the traditional position of John in Asia Minor, instead of contradictory to it. He clears the Apostle altogether from the supposed charge of adopting the Alexandrine theory of the Logos, and argues with singular force that the whole doctrine of the prologue reveals the deep effect produced upon the Apostle's own susceptible mind by the Life of Jesus, from the hour when he heard Nathaniel cry, "Thou art the King of Israel," till that moment when Thomas burst forth, with the culminating and triumphant ascription, "My Lord and my God."

Perhaps Dr. Godet's book would not have possessed all its great excellences if Dr. Luthardt's had not been in his hands. All the materials are to be found in this masterly "Description and Explanation of St. John's Gospel," and Dr. Luthardt has devoted great space moreover to an analysis of the "language," and the "narrative" and the principal characters referred to in the Gospel. He has answered with solid learning the supposed prominence which St. John had given to (*gnosis*) knowledge, over (*pistis*) faith, and has discussed (and here he differs from Dr. Godet) the arrangement and construction of the narrative. The question of the "authorship" has been dealt with by Dr. Luthardt in a separate work, recently translated and published by Messrs. Clark, so that there is in this volume merely a brief digest of this controversy.

We will not now stay to characterise the specimens of the commentaries on the first chapter contained in these volumes. They may be compared when the second volume of each appears. Meanwhile, we cordially and gratefully commend these additions to the Foreign Theological Library. The translations appear to us singularly good, and reflect great credit upon the translators.

R.

Progress and the Gospel.

It is never well to let a word run away with us, however pleasantly it may sound to the ear, or however fondly cherished may be its associations. There are those to whom the word Progress is so precious, that almost anything is welcomed which claims to be represented by it. But progress may be in various directions, and therefore may be true or false, relatively

to the purposes of a wise and pure man, as ships on the broad ocean sail on contrary courses, yet each makes progress according to its own destination. Hence, in religion, it is hardly worth our while to embark in the first vessel which offers, tempted by the rapid rate of her progress, the knots per hour which attest her speed. It were wise first to inquire for what port she is bound. Perhaps the trade-winds of sin and error are to bear her swiftly to destruction, when you desire to make harbour in the celestial city. The manufacturing world is full of complaints of false stamps and forged labels. A well-established firm or company finds its trademark counterfeited and affixed to far inferior goods. We suspect that in the moral and religious world a similar deception is often practised. An old heresy is vamped up, or a new crudity is brought forward, and passed off on the unwary as truth; and these, seeing the label "Progress" duly attached, accept the error with immense self-complacency, and with great pity for those who retain faith in the old Gospel.

But there is genuine progress in spiritual truth. It is not unreasonable to suppose that, as the Bible is a book for all ages, so it is reserved for every age to come to it as to a fountain of perpetual freshness, and to find in it life-giving elements before undiscovered. Doubtless, advanced criticism, history, philosophy and science, aided by the perpetually growing experience of the Church, will lead on to modifications of former interpretations and inferences. The drift of the age is towards such results, and in a degree, they must be accepted. But before we unduly grieve or exult over this fact, it may be well to ponder another fact often overlooked; to wit, the necessary superficiality and limitation of this progress. The analogy with earthly interests here holds true, as a simple illustration will show.

An old farmer, leaning for a moment on a fence, is accosted by a smart youth who is passing, and who is just come from college, where he has become familiar with modern improvements in science and art. The youth tells the farmer that he is to be congratulated on living in this latter part of the nineteenth century, when farming is relieved of so many of the false notions, useless practices, and hard drudgeries which once encumbered it. He glibly refers to the application of chemistry to agriculture, to the artificial manures, to the numerous implements and forms of machinery which have been invented, to the systems of trenching, subsoiling, and draining, and to the competition excited by agricultural exhibitions, winding up with a warm commendation of a farmer's life in these auspicious times. When he pauses a moment for breath, the old farmer replies: "Yes, it is all true, and has weight so far as it goes, which, however, is not very far. These things are the surroundings of a farmer's life; the life itself is another affair; that does not change much from age to age. We use different tools, but we must still work. No invention has yet relieved us from the necessity of which the Bible speaks, that of earning our bread by the sweat of our brow. Chemistry has done great things for us, no doubt, but it has made no fundamental changes. The summer sun is still hot, the winter's wind is still cold, the droughts and the wet seasons come as before, insects and other pests are as multitudinous as ever, and crops and prices

vary as they always did. As my father toiled, so, in the main, do I toil, and life with me has its vicissitudes as it had with him. All the progress of which you speak is, for the most part, on the surface, and life moves on day by day with its old-fashioned experiences of labour and rest, gain and loss, health and sickness, births into the family and deaths out of it, taxes to be paid, and children to be brought up. And whether you become a farmer or not, you will find daily life in the nineteenth century much like daily life in the first. All this I mean, not as any disparagement of your boasted progress,—in which I believe,—but as a piece of common sense to be placed alongside of it.”

Is it not the same in matters of religion? Let us concede much for which the boasted spirit of the age contends: let us admit that progress is needed, and that progress is made, in certain departments of thought and action. What then? The actual changes, the possible changes are but superficial. They touch only the incidentals of man, not man himself. Read to him all the new books, teach him all the new philosophies, persuade him of the reality of all the improvements in theology and in science, and he will reply: “Very well, but what then? I am still a frail, ignorant, erring, sinful, dying man, and a member of a race similarly characterised. What ought we to do, to answer life’s true end? I want to know whether the death of the body is also the death of the soul? Whether we are to give account hereafter for the deeds done in the body? Whether God is angry with sinners, and if so, how He may be propitiated, and His favour be made certain? Whether it is of any use to pray to Him, for myself or for others? whether there are prescribed methods of worship and service? whether, amid the trials of life, which often are heavy, I may lean upon Him for support?”

Men have been asking these questions all through the ages, and the Bible supplies God’s answer. If that answer be true and sufficient, there is no possibility of important change in the interpretation of the message. Human wants change not in their essence, and God’s provision for them in one age must be essentially His provision for them in all ages. The Gospel which instructed and saved men in the days of Paul, of Augustine, of Luther, must be the Gospel that shall instruct and save men to the end of time. Its chief doctrines and its leading duties must ever abide the same. So much, precisely, as we take from these in number or in significance, so much do we detract from the power of the Gospel over the human heart.

Hence, whatever may be the differences of Christian writers and preachers in successive centuries, as to their philosophy and style, they agree in the essence of the answers they return to such questions as we have quoted above. They point men to Christ as their only hope, to His sacrifice on the cross as the only expiation for sin, to repentance and faith as the conditions of acceptance with God, to love as the all comprehensive duty, and to the Holy Spirit as the soul’s efficient Teacher, Helper, and Comforter. The Bible is either wholly an imposture and an impertinence, or it must teach perpetually one method of salvation, and one rule of life, which all boasted improvements in theology will leave substantially untouched. The very nature of man will hold him bound by all his deepest wants to what the Apostle John justly calls “the everlasting Gospel.”

A Sermon in a Sonnet.

So He drave out the man, and with the blaze
Of the great flaming sword guarded the gate
Of life. Out, where all woes and death await,
He drave the sinner, smit with dumb amaze.
Then, swiftly putting off His awful state,
He followed, constant, on the world's drear ways
His banished one, with all his griefs to mate,
Weeping and wounded through the evil days.
Yea, to the grave He went, and laid Him there
Low in the dust of death, with him accurst
That was condemned to die ! Then, rising, burst
The dreadful bars, and straight with faithful care
His grave-fellow led forth, that he who erst
Fled Eden's gate, might climb Heaven's glorious stair.

Marden Ash, April 1, 1877.

J. G.

"Call upon Me in the day of trouble."

(Psalm l. 15.)

LORD, when I call on Thee
In dark perplexity,
Shed o'er my path, I pray,
A heavenly ray ;
Grant me Thy voice to hear,
Thy hand to see—
Then, farewell, fear,
If Thou directest me !

Lord, when in grief, to Thee
I come for sympathy,
Let Thy compassion flow—
Its balm bestow.
Hope will revive again,
Distrust will flee,
Joy spring from pain,
If Thou consolest me.

Lord, when I seek Thy power,
In fierce temptation's hour ;
Uphold me lest I fall
'Neath Satan's thrall.
Though sharp the fight and long,
Though frail I be,
I must prove strong
If Thou sustainest me.

And oh ! when death draws nigh,
 Lord, hear my trembling cry ;
 Dispel the awful gloom
 That shrouds the tomb ;
 And say, in accents mild,
 To comfort me—
 “ Fear not, my child,
 For I am still with thee.”

F. S. M.

Literary Notices.

On Christian Commonwealth. Translated and adapted under the direction of the Author, from the German of Dr. HENRY W. J. THIERSCH, Author of “The Church in the Apostles’ Time,” “Christian Family Life,” “The Parables of Christ” &c. (Edinburgh: T. and T. Clark.) 1877. 8vo, pp. 272.

Dr. Thiersch is a somewhat pronounced High Churchman, and his ideal of a “Christian Commonwealth” has been conceived accordingly. It is that of one whose organisation is based on what he holds to be the order of the Church,—“a bishop at the head, who has to guide the whole; under him a body of elders or priests, who assist him with counsel and action; and under these the body of deacons chosen by the community, from whom the bishop and elders learn the wishes of the community. “Who can refuse to see in this” he says, “the organic order of the State, where the king, in the position of temporal bishop and pastor of his people, really governs; the body of elders is represented by the Senate, or House of Lords; and the diaconate is shown forth in the representatives of the people, or House of Commons” (pp. 23, 24). Claiming Divine authority for the bishop, Dr. Thiersch also claims the same sanction for the king, and regards the “sovereignty of the people” as only an evil “called into play as a desperate resource against the misuse of royal and aristocratic power” which, as the history of all modern revolutions shows us “has never done any good” (pp. 42, 237, 252). The Church in such a Commonwealth, he maintains to consist of all the baptised as “by holy baptism we are incorporated with Christ” (p. 121.) But a “Church discipline exercised without sacerdotal consecration, without any connection with the commission which Christ gave His Apostles in the beginning, without any pledge of the indwelling of the Spirit of Christ, is and must be something monstrous” (p. 51.) From this “point of departure,” he contends for the support of both Protestant and Romanist communities by the State as having “not only human permission, to exist side by side” but authority from a higher source (pp. 121, 122); and also for the extension of the same privilege to other communities, subject, however, to the State’s approval of “their principles” (p. 126). He would exclude the Jews, however, to whom he also would deny full participation in even the rights of citizenship, regarding the present position in England as having caused a “breach in the Christian State,” in consequence of which “it is to be feared that the last remnants of Christian spirit will be driven out of our Parliament” (p. 91.) Equally characteristic are the opinions of Dr. Thiersch on the subject of the relation of the State to the School. The book, however, is worth reading. It is well and ably written; and contains a great deal of information which many will find of considerable value.

Psalms, Hymns, and Passages of Scripture for Christian Worship.

(London: J. F. Shaw.)

Nearly a quarter of a century has elapsed since the first edition of this hymnal made its appearance. It was compiled by the Congregational ministers of Leeds, and was enriched with a goodly number of anonymous hymns, which have since become the possession of the Church at large, and are acknowledged by their author, Mr. Rawson, in a recent edition of his collected poems. The catholicity and discrimination displayed in this compilation have assured to it—even to the present time—an increasing circulation. Of late years, however, a new tide of holy song has been borne along by the breath of the Spirit into the pastures of the wilderness, and many a long-forgotten strain has been heard to mingle with the voices of to-day. Old Latin and Greek hymns, as well as those of the Reformation, have been naturalized among us, and a tone of tender sensibility, combined with the thunder-going chorus of praise, lends a charm to our service of song. For this reason it became desirable to add to the original selection; and one of the last efforts of the Rev. G. W. Conder was to prepare an Appendix for publication. He executed his task with fine tact and delicate sense of the needs of the Evangelical churches. It would be difficult to point to a more beautiful or better chosen and arranged collection of the hymns which have been recently introduced to the Church, while a few old favourites that had been inadvertently omitted are restored; so that the volume in its present form leaves scarcely anything to be desired.

The True Bread of Life, and How to Receive it, &c. By JOHN HARRISON, D.D., Vicar of Fenwick. Published by the Author.

In Dr. Harrison's "Answer to Dr. Pusey's Challenge respecting the Doctrine of the Real Presence," it has seemed to numerous unprejudiced critics that the author has proved the unreliableness of Dr. Pusey's quotations from the fathers of the first six centuries in favour of the Roman or High Anglican theory of the Eucharist. When Augustine, *e.g.*, or Chrysostom, is quoted as an advocate of the Sacramental miracle, Dr. Harrison shows, by giving the whole passages and comparing them with others, that the great Father of the fourth century held a position precisely the reverse of that which he is presumed to have defended. Since Dr. Pusey's *catena* of passages has nevertheless been extensively used by less learned divines, and notably by a Rev. S. Eddowes in a pastoral letter to his own flock, Dr. Harrison has analysed the epistle sentence by sentence, and he has here crowded into a well-written and lucid pamphlet of 144 pp. the gist and substance of his more important work. We heartily wish it wide circulation among those who are exposed to the perilous influence of modern sacramentarianism. In a small compass, the most frequently quoted patristic and Anglican authorities are submitted to sound, searching analysis, and the memorial character of the Eucharist is vindicated.

The Catacombs of Rome, and their Testimony relative to Primitive Christianity. By the Rev. W. H. WITHEROW, M.A. (Hodder and Stoughton.)

This work of 500 pages presents, in readable and instructive form, the results of great research and exhaustive reading. Not only have the catacombs and museums of Rome been industriously explored, but the vast literature of the subject, including the works of Boldetti and Bosio, of Perret and Rossi, as well as of Maitland, Hemans, Lubke, and other modern writers, has been diligently laid under contribution. Unable, with Roman antiquaries, to discern in these earliest symbols and inscriptions the signs of ideas or customs which date

from the Papal modification of Christianity, the author is full of generous enthusiasm for the early martyr-church, and tells the story of its suffering and simplicity with a facile and loving pen. He gives the whole history of the catacombs—the uses to which they were put, the structure, the disuse, the abandonment, the re-discovery and exploration of these famous cemeteries—and he describes in detail the principal catacombs. A second division gives ample and interesting details of early Christian art, of the symbolism and Biblical painting found in this subterranean world; and we are struck with the extraordinary freedom of these from all sacerdotal or Papal admixtures, with the total silence about Peter's see, and "the cock" rather than "the keys" being the most customary companion of the Prince of the Apostles. There is no reference to purgatory, and, not till far on in the later inscriptions, any allusion to prayers for the dead. Joyful rest in Christ—not angry and resentful passions against their persecutors, seems to have been the dominant emotion. The dove, the olive-branch, the crown of victory, and the birthday into life eternal, murmur Christian hope through these vaults of death. The last division of this interesting volume deals with the doctrinal teaching and Christian life which may be read in these inscriptions. Some of those to which attention is called seem to us to have no Christian character, emblem, or suggestion at all, but a large number of them are explicit enough. The glorious contrast between Pagan despair and Christian hope is well exhibited. The catacombs reveal the simplicity of the ecclesiastical constitution, and supply clear indications of the non-celibacy of the Presbyter, and also of his often pursuing some other profession as well as that of his sacred office. Very faint hints can be found in nearly 11,000 recorded inscriptions of any invocation of saints, but the clear proofs occur of strong belief in the Trinity, in the incarnation and offices of Christ, and in all the work and grace of the Holy Spirit. Abundance of detail is here supplied from which accurate judgment may be formed. The illustrations are numerous and well-executed, and the volume is a valuable contribution to the ecclesiastical history of the first six centuries.

WE HAVE ALSO RECEIVED—

From the Religious Tract Society :—*The Gospel in Bohemia*. Sketches of Bohemian Religious History. By E. Jane Whateley. This is a reprint of a series of articles published in the "Family Treasury," and contains the substance of an old chronicle, called "The Book of Persecutions," a document highly prized by the Moravian Church. It narrates the introduction of the Gospel into Bohemia in the ninth century, and sketches the history of the Christian Church all through its great fight of afflictions, down to the middle of the seventeenth century, when, in a period of deep depression, the chronicle abruptly comes to an end. It includes, of course, the stories of John Huss and Jerome of Prague, and of thousands of other saints and confessors who, though undistinguished among men, were as faithful to Christ in the face of fire and sword as any whose names are enrolled among "the noble army of martyrs." A supplementary chapter relates the revival which took place early in the eighteenth century among the remnant left in Moravia; the protection and aid afforded to them by the energetic and devoted Count Zinzendorf, and the foundation of Herrnhut and other Moravian settlements. It also recounts the trials and persecutions which still beset them with unrelenting rigour until the year 1781, when the Emperor Joseph proclaimed liberty of worship throughout his own dominions. It was, however, but scant liberty, and many harassing regulations lingered on until the middle of the present century, and only in 1868 was the last restriction removed. It is a noble tale of faith and Christian heroism, and admirably told.—

The Home at Bethany; its Joys, its Sorrows, and its Divine Guest. By James Culross, A.M., D.D. Dr. Culross gives us a series of graphic sketches of the home of "Mary and her sister Martha." We have a vivid description of the locality, and of the domestic and social habits of the family, while the characters of the two sisters, their conduct respectively in sorrow and in joy, and the various stages of our Lord's intercourse with them, are touched with deep sympathy and fine appreciation. The author has evidently seen and felt the many difficulties that beset some portions of the narrative; he has sounded their depths, and has risen out of, and above them into the purer region of faith and love, and he has compressed within a small compass the results of wide research and patient thought, while he conceals the processes by which he has attained them. There is deep spiritual insight and fine perception of the transcendent beauty of our Lord's character as it is revealed in His varied relations with these friends whom He loved. There is charm in the style of Dr. Culross as well as suggestion in his thought, and the whole tone of the work is pure and lofty. It is sure to secure a wide circulation, and must do good.—*Sketches of Jewish Social Life in the Days of Christ.* By the Rev. Dr. Edersheim. The author of the valuable work on "The Temple and its Services as they were at the time of Jesus Christ," gives us, in this interesting volume, a comprehensive yet detailed account of the general state of society and the habits and customs of the Jewish nation when our Lord taught in its synagogues, traversed its highways, mingled in its gatherings, and went about doing good. Dr. Edersheim describes the general face of the country, its different nationalities, Jew and Gentile (Galilean), and their relative positions; the state of the roads, the modes of travelling, and the inns; the hospitality, taxation, and general regulations both in Judæa and Galilee. He takes us also into the Jewish home, tells us of "the up-bringing of the children," the style of their education and the subjects of study; dilates on the respective duties of mothers, daughters, and wives, and paints in deep shadow the closing scenes of life, the gloom which brooded over the grave, and the grief, untouched by hope, which characterised their funeral ceremonies. In subsequent chapters, the peculiar laws which regulated trade and commerce are fully explained. The tenets of the Pharisees, Sadducees, and Essenes, and their mutual relations, are clearly stated. Two chapters are devoted to the origin, structure, and worship of the synagogue. The concluding chapter gives an outline of ancient Jewish theological literature. There are also two appendices, containing translations from some portions of the Mishna and the Gemara. It is superfluous to recommend a volume so full of instruction on themes replete with interest.—*Ten Steps in the Narrow Way; or, The Commandments Illustrated.* A Book for Girls. A rather successful endeavour to explain the true meaning of the Ten Commandments, and to show, in plain words and by simple illustrations, that it is the Christian's duty to observe them, not "in the oldness of the letter," but in the newness of the spirit which giveth life." We do not see why it is specially "a book for girls."—*Loved into Shape; or, The Story of Bob Saunders.* *The Least of These*, by Crona Temple. *Setting Out for Heaven; or, The Father of the Fatherless.* Three pleasant stories illustrative of Christian life and duty.

The Biblical Museum: A Collection of Notes, Explanatory, Homiletic, and Illustrative, on the Holy Scriptures, &c. By James Comper Gray. Old Testament, Vol. I., containing Genesis and Exodus. (Elliot Stock.) Mr. J. C. Gray has commenced a treatment of the Old Testament analogous to that which he has successfully applied to the New. The "Museum" is not a substitute for other commentaries, but has a character of its own. It does not offer solutions of all difficulties—of text or history, of doctrine

life or lesson; but provides varied, curious, illustrative hints, quotations from a wide range of literature, from Herodotus to Grote, from Sir Thomas Browne to Tennyson, from Bolingbroke, Macaulay, and Hannah More, from Shakespeare and Goethe, and five hundred others. Some of these are apt and telling, some of them a little far-fetched. The volume is highly entertaining, and the homiletic suggestions are often very wise. We think sometimes the editor rushes off into homily, when a little explanation would have been quite as serviceable to the young preacher or student. However, the "Museum" sparkles with jewels, and displays much taste and wide research.—*The Kingdoms of Israel and Judah after the Disruption.* By Samuel G. Green, D.D. Part I. To the Fall of the Israelite Monarchy. (London: Sunday School Union.) This manual is most admirable, embodying recent research with conservative criticism; offering a fine discrimination of character and a just estimate of the blendings of religious and political tendencies in the two kingdoms. Maps, engravings, chronological tables, make the treatise practically useful to the Sunday School Teacher.—*An Exposition of the LXXXIXth Psalm.* By the Rev. James Bardsley, M.A. (Hatchards.) Brief, pious, affectionate, evangelical comment on every verse of the great Psalm of Divine Mercy; the illustrations of the sorrows and the vitality of the heir of David's throne are vividly drawn on the canvas of history and lighted with glory streaming from the Cross of Christ and from that of His "children."—*Biblical Outlines.* By Burlington B. Wale. (London: Elliot Stock.) The pretensions of this volume appear to us much greater than its merits.—*Hay Macdowall Grant; his Life, Labours, and Teaching.* By Mrs. Gordon. (Seeley and Co.) The subject of this memoir presents a beautiful example of consecration to God. For some years his religious life was at a low ebb, but after the love of Christ took full possession of his heart he diligently improved, both in public and private, every opportunity of leading sinners to the Saviour. Deep sympathy with the anxious, the afflicted, with children, and with the poor, gave peculiar power to his religious appeals. His biography is written with much discrimination and Christian feeling, and deserves a wide circulation.—*Guy Falconer: A Battle of Fortune.* By L. E. G. (London: Sunday School Union.) "Rest in the Lord, and wait patiently for Him," is the lesson of this charming tale. The scenes are laid partly in America, but mostly in England. The character of the negress Phœbe is admirably drawn.—*Lizzie Milires: A Memoir of a Beloved Wife.* By the Rev. John Roberts. (Edinburgh: Maclaren and Macniven.) The subject of this memoir was a thoughtful, sympathetic, earnest Christian. Her diaries and letters record many instructive phases of religious experience.—*How Jack got into Trouble; or, Lost and Found.* By the Author of "Janet Cameron." Walter Benn. By Miss Grace Stebbing. *Catherine Morford; or, Rich though Poor.* By Emma Julia Neame. These three well-written tales for the young come to us from the Book Society, a sufficient guarantee for their healthy, moral, and religious tone.—*By a Way They Knew Not; being Memorials of Blind Fanny Winton.* By Martha Rigden. (Book Society.) Totally blind, bedridden, and acutely suffering for forty years, Fanny Winton was an example, a comforter and teacher to all who knew her. The sad, yet glorious story of her life simply told in these pages presents to us one more record of the patience of the saints, one more trophy of Divine strength perfected in human weakness.—*Arrest the Destroyer's March; or, "Lift up a Banner."* By the Author of "Haste to the Rescue," &c. (Nisbet and Co.) We have here a record of the experience of many years of loving Christian work among the slaves of intemperance. It tells us tales of misery and ruin, and also gives us many instances of rescue and renewal. It points to the principle of total abstinence as the only remedy for the drunkard, and the sure safe-guard

of the moderate drinker. The book contains much useful information, and many wise suggestions on the best mode of prosecuting similar work. The spirit of the writer is that of Him who came "to seek and to save that which was lost."—*The Poppy Plague, and England's Crime.* By J. F. B. Tinling, B.A. (Elliot Stock.) This work gives in small compass a vast amount of information on another "destroyer" of the human race. Mr. Tinling, in a chapter on the character and effects of opium, describes the miserable effects produced by indulgence in its use; he then sketches the range of opium and the opium habit, and goes on more at length to record the history of British opium, and to review the British opium policy, the whole course of which he strongly reprobates. Mr. Tinling confirms his statements by reference to Parliamentary reports, standard reviews, and quotations from the opinions of men familiar from personal observation with the working of the government monopoly, and the misery and wrong that it has inflicted upon China. He strongly urges reform at any price, and suggests schemes by which some of the financial and other difficulties which beset the question may be met. In any case he argues that, cost what it may, England should no longer delay to wipe this foul blot from her escutcheon. We wish that it may obtain wide circulation.—*Cloister Laach: A Legend of the Rhine, and other Sketches.* By Emilie Searchfield. (F. E. Longley.) The sketch which gives the title to this book is a legend of old Germany between the ninth and twelfth centuries, and while garnished with touches of beauty, is yet weird, vague and sad. Of one other, "The Love of a Lifetime," the scenes are chiefly laid at Cologne; the remaining three are simple stories of life in English villages; tales of love, self-sacrifice and Christian faith, pure and sweet, but with a painful strain of melancholy throughout them, suggestive of one of Spohr's minor melodies.—*The Diary of Mary Tyndall, one of the Early Quakers.* (Hall and Co., Paternoster Row.) This little book appears to be written somewhat after the fashion of the story of "Mary Powell," and the "Diary of Kitty Trevelyan," and gives the account of a young Puritan who leaves her own community to join that of the Quakers. As, however, the heroine seems to have been attracted to the "Friends" by sympathy with them in their persecutions, rather than by any special appreciation of the importance of their opinions, it lacks the interest possessed by the history of the development and struggle of strong religious convictions, such as is described in the "Diary of Kitty Trevelyan" at the time when Wesley's earnest teaching brought new life into the Christian Church. The accounts of the persecutions of the early Quakers, with the introduction of such well-known characters as George Fox, John Milton, and Oliver Cromwell, cannot fail to interest many readers, though the mock-antique style is rather wearisome.—*A Hero in the Battle of Life; and other Brief Memorials.* By the Author of "Memorials of Capt. Hedley Vicars," &c., &c. (Nisbet and Co.) Miss Marsh is so well known as an effective worker for good among all classes, that her "Memorials" must be treated with respect as the true records of her successful efforts to lead others to the Saviour whom she follows; but the style is not attractive, and the incidents given are not particularly striking. The most interesting of the "Memorials" are those entitled "The Resurrection Hope," and "Not too Late."

Obituary.

REV. SAMUEL RANSOM.

MR. RANSOM, who was for nearly forty years Professor of Hebrew and Classics at Hackney College, entered into rest January 1st, 1877, in the 77th year of his age, having been born September 4th, 1799. On his mother's side he was of Huguenot origin. His birthplace was in Bethnal Green. His early youth was spent in that locality, and there about his fourteenth year he was born anew; and at once consecrated himself to the service of Christ. He joined the Church at the Tabernacle, Moorfields, then under the pastoral care of the Venerable Matthew Wilks, by whom also he was introduced into the ministry. Having received preparatory instruction from his pastor, he entered Hackney College in September, 1817. He left his *alma mater* at the expiration of three years, and spent the following year at Rothwell, Northamptonshire, carrying on his studies under the direction of the late Rev. Walter Scott. He settled at Fordham, in Cambridgeshire, in 1821, and continued his pastorate for about seven years, when he resigned, and for two or three years retired to Andover, and superintended a secular business which had been left by his brother who had recently died. He preached frequently, and continued his studies. Hackney College now requiring a second tutor, Mr. Ransom was invited to the tutorship in 1832, and became colleague with the late Rev. George Collison. In this responsible and honourable post he remained until 1870, when the infirmities of age rendered it desirable that he should resign his office.

The Committee felt bound by equity and gratitude to provide for the comfort of his declining years. Suitable provision was therefore made and tendered with expressions of regard and esteem for his long, faithful, and valuable services.

During the remaining six years of his life his physical and mental strength gradually failed; but in a patient and peaceful frame of mind he awaited the end, which came at last, after a brief season of unconsciousness, from which he awoke in Heaven as the new year dawned on earth. He was interred in Abney Park Cemetery, January 8th, 1877, the funeral service being conducted by Rev. J. Nunn, to whom it was entrusted at the special request of Mr. Ransom. The Rev. Samuel McAll and Rev. Samuel Hebditch took part in the solemnities.

Mr. Ransom was twice married, first in 1825 and again in 1829; but he had been a childless widower for many years, carefully and lovingly attended by his devoted niece.

His chief literary work was a Hebrew Grammar, which he published in 1843, and which obtained considerable celebrity, especially on the continent.

Mr. Ransom was naturally sincere, frank, outspoken, and showed great strength and tenacity with regard to the conclusions at which he arrived and the principles which he adopted. These traits necessarily marked his religious character. Beneath a somewhat brusque exterior, there was a deep and real unselfishness, a large kindliness of heart. His theology was of the type contemplated by the founders of the institution at Hackney—thoroughly evangelical, moderately Calvinistic, and earnestly missionary in its spirit. He had no sympathy with "broad" views; he was intolerant of mere speculations, and of the ever-changing interpretations of so-called "unfulfilled prophecy." "The precious blood of Christ" was the theme on which beyond all others he delighted to meditate and to speak, alike in the fulness of his life and in the weakness of approaching death. He contended earnestly for "the faith once delivered to the saints." Now he has "finished his course," and has doubtless received the unfading crown promised to all who are faithful unto death.

REV. GEORGE WADE ROBINSON.

THE REV. GEORGE WADE ROBINSON, lately minister of Union Street Chapel, Brighton, died at Southampton on the 23rd of January, at the early age of thirty-eight years. He was educated at the university of Dublin, and subsequently at New College, London, from which place he went to work as co-pastor with Dr. Urwick, who for many years ministered at York Street Chapel in Dublin. From Dublin, after a short interval of continental travel, Mr. Robinson assumed the pastorate of a church in St. John's Wood, and subsequently he accepted an invitation from the congregation of King Street Chapel, Dudley. He left Dudley in 1871 for Brighton, where he continued to minister until the illness, which ended in his death, began to cause serious alarm to his friends. His end was tranquil and happy, watched over with the most tender solicitude by those he loved, and brightened by a hope full of immortality. His body lies in the public cemetery of Southampton.

As a preacher, Mr. Robinson was distinguished by remarkable fluency both of speech and thought, while the nobleness of his bearing impressed, and the powerful and earnest tones of his voice affected, the reason and hearts of his hearers. His theology, while evangelical, was liberal, and he had a power of apt and felicitous illustration which enabled him to imprint abstract truths upon minds not easily susceptible of deep teaching. His preaching glowed with affection and sympathy, and the one grand truth which alike in conversation and the public ministry of the Word he was for ever enforcing, and which lay at the root of all his thinking, was that 'God is love.' He published about two years since a small volume of sermons, under the title of "The Philosophy of the Atonement," which were marked by his usual vigour of thought and freshness of expression, and which dealt with the subject in a manner reverent and yet fearless. In addition to his ministerial and theological work, Mr. Robinson contributed poetry and prose to several leading periodicals such as "Good Words," "Golden Hours," "The Argonaut," &c. His pen was as fluent as his tongue, and had not constantly recurring attacks of illness impeded his labours, his writings would have far exceeded their present not inconsiderable amount. His poetry was of a high order, and will in time to come be even more prized than it is at present. Secular reviews, little in the habit of praising religious writings in any form, least of all in the poetic, paid tribute in language of remarkable warmth to his power in this highest department of literature. He was not a stringer of rhymes, but a poet indeed, looking at life with a poet's eye, realising its depths and heights with a poet's insight, and writing for others what had before been written with the fingers of thought and feeling on his own soul. In private life he was warm-hearted, generous, a faithful friend; and in questions of debate a rational and genial opponent. He had certain qualities of the humourist, without which no character is perhaps complete, but his humour was as free from cynicism as from profanity itself. He honoured all men, while he feared God. His early death and (humanly speaking) unfinished public career, while they leave a blank that cannot be filled in the lives of those to whom he was dear, by their very sadness and darkness help us to realise more fully that God has provided for his servants some better things than this mortal life—that, in the dying words of Baron Bunsen, "there is a resurrection."

R. H. R.

THE REV. WILLIAM JORDAN UNWIN, M.A., LL.D.

THIS distinguished friend of education was born on the 29th of November, 1811, at Great Coggeshall, Essex, and in early life enjoyed the pastoral care of the

memorable Algernon Wells, then minister of the Congregational Church in that town, a town associated with the memory of the great Dr. Owen, once incumbent of the parish. Mr. Unwin was educated at Totteridge, Herts, in the well-known school of Messrs. Wood and Thorowgood. Resolving to devote himself to the work of the Christian ministry, he spent a year of preparatory study at Rothwell, in the county of Northampton, under the tuition of the Rev. Walter Scott, of whose ability and acquirements he formed a very high estimate. Admitted to Highbury College in 1830, he pursued his studies with diligence and success, winning the good opinions of his fellow students by the kindness of his disposition and the warmth of his friendship. Having from early advantages obtained an education beyond what was common at that period amongst candidates for the Congregational ministry, he remained anxious to strengthen habits of application and acquire stores of learning. He therefore sought and secured a Bursary from Dr. Williams's Trust, and entered the university of Glasgow in 1833, where he remained till 1835, taking the two degrees of Bachelor and Master of Arts; and during this period of his academic life, he united himself with the church of Dr. Wardlaw, and shared in the esteem and affection of that celebrated divine. He became, in 1835, pastor of the Church assembling in Cutting Lane—now Beaumont Chapel—Woodbridge; and, in 1842, minister of the Independent Congregation, St. Heliers, Jersey; in both spheres of labour he adorned his profession by the consistency of his character, and benefited his people by the earnestness of his preaching.

His attainments and predilections having eminently fitted him for educational work, when, in 1848, a vigorous impulse in that direction moved the Congregational body of this country, Mr. Unwin was considered the most suitable man to guide the new enterprise then commenced; he was accordingly appointed Principal of the Training Institution, first established in Liverpool Street, and afterwards removed to Homerton College. In these two places, with quiet industry, unflagging zeal, conscientious attachment to Congregational principles, and fervent devotion to his Divine Master in the service of the Gospel, he spent his days from 1852 to 1875, when, owing to shattered health, he was compelled to relinquish his favourite employment. His talents and acquisitions obtained in 1864 the public recognition of his *Alma Mater*, and he received the merited degree of LL.D. Numerous works useful for elementary schools proceeded from his pen; and he also published an able letter on "Education the Work of the People," addressed to Lord John Russell. Never obtrusive, uninfluenced by petty ambition, remarkable for conscientiousness and integrity, vigorous in mind, accurate in scholarship, firm in purpose, tender in his domestic affections, and sincere in all his attachments, he "fulfilled his course" with honour, and went down to the grave in peace.

It was fondly hoped that in retiring from the College to the quiet seclusion of a country home, his failing strength might be revived and his life prolonged; but it was ordered otherwise. The disease under which he suffered steadily gained ground, until it became apparent that his end was drawing near. The close prospect of death awakened neither doubt nor fear. He knew in whom he believed. He bore his sufferings with exemplary patience; but his desire was to depart and to be with Christ, and his anticipation of reunion with those who had gone before was strong and happy. His end was peace. His dying words—a fair paraphrase of Samuel Rutherford's—were—

"I stand upon His merit;
I know no other stand;
Not e'en where glory dwelleth
In Immanuel's land."

News of Our Churches.

MINISTERIAL CHANGES.

REV. D. JONES, of Southampton, has accepted the charge of the church at Oakengates, Salop.

REV. A. G. GREENHALGH, of Steeple Bumpstead, has received a call to Hyson-Green, Nottingham.

REV. WATKIN JOSEPH, of Cardiff, entered upon his new pastorate at Ruabon, Denbighshire, on the first Sunday in February.

REV. W. ROBINSON, of Ashby-de-la-Zouch, has accepted a call to Runcorn, Cheshire.

REV. J. LL. JONES preached his farewell sermons at Witney, on Sunday, February 18th, previous to his removal to Weedon.

REV. J. G. KELLY, B.A., of New College, has accepted an invitation to become pastor of the church at Erith.

REV. ROWLAND WILLIAMS, minister of the Welsh Congregational Church in Fetter Lane, London, has removed to Ruthin, Denbighshire.

REV. T. GREAR has resigned the pastorate of Long Buckby, Northamptonshire.

REV. ALFRED FLOWER, of New College, is about to undertake the charge of the Countess of Huntingdon's Chapel, Kidderminster.

REV. JAMES MURRAY, of Greenock, has accepted a call to Inch, N.B.

REV. R. TROUP, M.A., of Huntly, has been called to the pastorate of St. Andrew's.

REV. B. PHILLIPS, of Brecon College, has settled over the English church at Morriston.

REV. G. HOGGEN, of Wigston Magna, is about to settle in Tuffnell Park, Holloway.

REV. ALLAN MINES, B.A., of Heckmondwike, is removing to Rock Ferry, Cheshire.

REV. S. CHISHOLM has resigned his charge at Spalding, Lincolnshire.

REV. JOSHUA ARMITAGE, after a pastorate of 36 years at Elswick, has resigned his active labours through advancing age.

REV. T. RUSTON has resigned his charge at Barton-on-Humber and Barrow-on-Humber, after 12 years pastorate.

REV. A. M. FAIRBURN, of St. Paul Street Church, Aberdeen, has accepted the Presidentship of Airedale College, Bradford, and will enter on his new duties after the Midsummer Vacation.

REV. T. CARTER, late of Albion Chapel, Hammersmith, has been invited to Newnham Congregational Church, Gloucestershire.

ORDINATIONS.

REV. THOMAS HOOPER, late of Western College, was ordained at Princes-street Chapel, Devonport, on February 13th. The Rev. P. H. Davison asked the usual questions and offered the ordination prayer. Professor Chapman, M.A., delivered the charge, and the Rev. C. Wilson, M.A., delivered the address to the church.

REV. G. S. HALL was ordained at Fawcett-street, Sunderland, on February 20th. The ministers who took part in the service were the Revs. Metcalfe Gray, S. T. Williams, S. Goodall, J. S. Swan, and J. O. Davies. The Rev. J. B. Paton, M.A., preached on the following Sabbath.

NEW CHAPELS, CHURCHES, &c.

UPPER Portland-street Church, Southport, was opened on February 20th, by

sermons from the Rev. R. W. Dale. The Rev. Dr. Pulsford, of Glasgow, preached on the Sunday following.

TORPOINT Congregational Church, Cornwall, has been re-opened, after considerable alterations, and new school and class-rooms have been built. Sermons on the occasion were preached by the Rev. C. Wilson, M.A., and the Rev. F. E. Anthony, M.A.

DEATHS.

REV. T. STEPHENS, who had lately removed from Trowbridge to High-worth, and had ministered at the latter place only one month, died suddenly on February 12th, at the early age of 27.

REV. GEORGE TAYLOR, after forty years' ministry at Lambrooke, Somersetshire, was called to his rest at daybreak on the 6th of March.

Mosaics.

WHAT we want in Christ we always find in Him. When we want nothing we find nothing. When we want little we find little. When we want much we find much. But when we want everything, and get reduced to complete nakedness and beggary, we find in Him God's complete treasure-house, out of which come gold and jewels and garments to clothe us, wavy in the richness and glory of the Lord.
—*Sears.*

HEART-WORK must be God's work. Only the great Heart-maker can be the great heart-breaker. If I love Him my heart will be filled with His spirit and obedient to His commands.—*Baxter.*

Success is full of promise till men get it, and then it is a last year's nest from which the bird has flown.—*H. W. Beecher.*

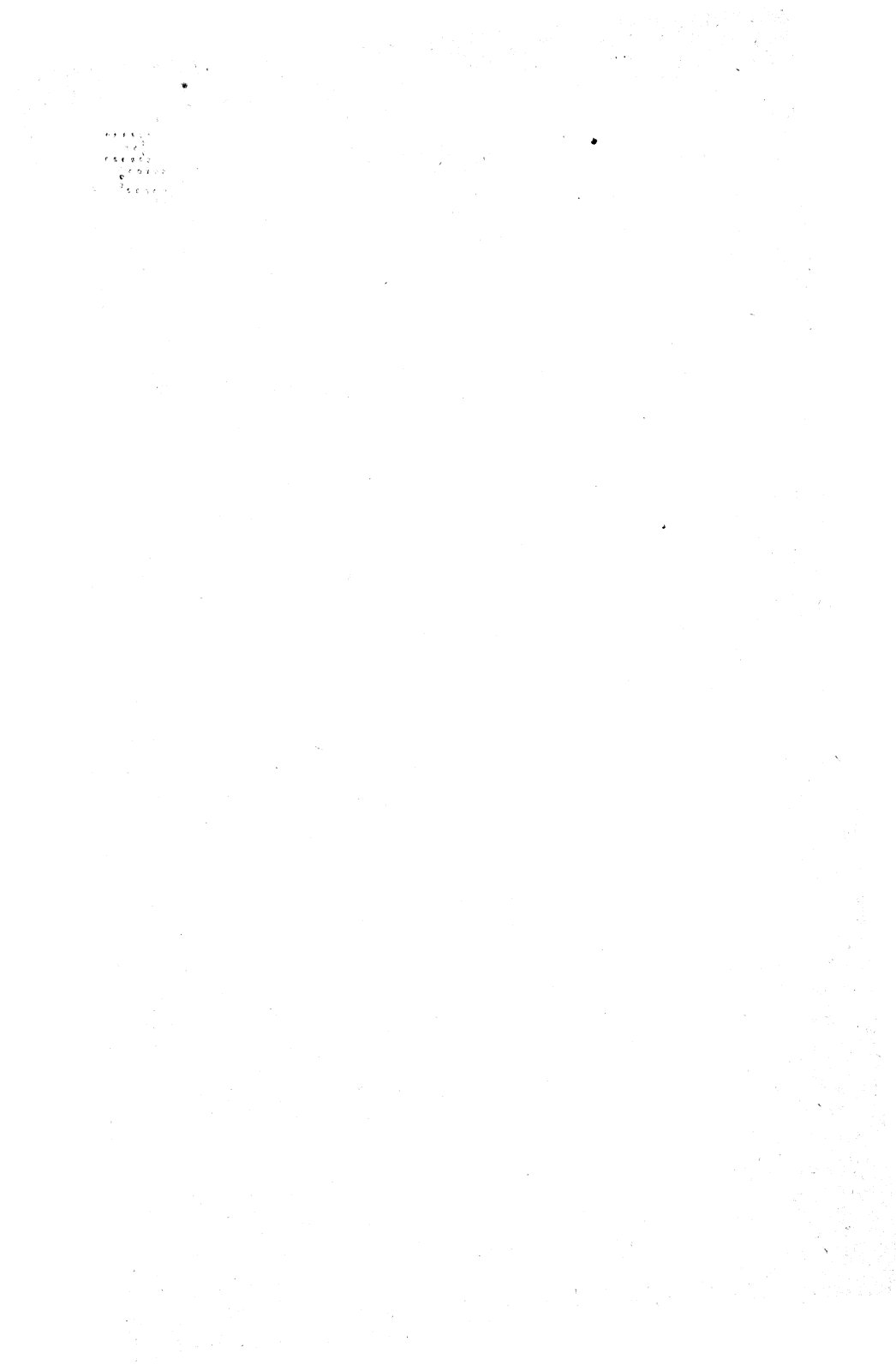
In the course of our reading we should lay up in our minds a store of goodly thoughts in well-wrought words, which should be a living treasure of knowledge always with us, and from which at various times, and amidst all the shifting of circumstances, we might be sure of drawing some comfort, guidance, and sympathy.
—*Arthur Helps.*

AMONG the great variety of preachers, some give the pure Gospel wine, unadulterated and undashed. Others give wine and water. Some give mere cold water, without a drop of wine in it.—*Rutherford.*

THE acts of breathing which I performed yesterday will not keep me alive to-day. I must continue to breathe afresh every moment, in order to enjoy the consolations, and to work the works of God.—*Toplady.*

You are the child of Christ crucified; what wonder, then, if you have to carry His Cross? "I was dumb, and opened not my mouth, for it was Thy doing," David says. We reach eternal life through many a stormy wave and wind.—*Luther.*

WE need to learn the lesson, that this life is given us only that we may attain to eternal life. For lack of remembering this, we fix our affections on the things of this fleeting world, and when the time comes that we must quit it, we are all aghast and terrified!—*Fuller.*





MADAGASCAR—MOJANGA. (See page 237.)

[APRIL, 1877.]

THE CHRONICLE
OF THE
London Missionary Society.

I.—South Africa.—Graaff Reinet.

BY THE REV. T. D. PHILIP, B.A.

GRAAFF REINET is the principal town of the midland districts of the Cape Colony. It lies about 150 miles N. of Port Elizabeth, and about 550 miles E.N.E. of Cape Town. It was founded in 1786, by the Dutch Governor, Van de Graaff, who, in naming it, followed a fashion set by former governors of combining their wives' family-names with their own. This was the origin of the names Stell-en-Bosch and Zwell-en-Dam, as well as Graaff-Reinet.

When Barrow visited it in 1797, he found it, as he says, "an assemblage of mud huts, placed at some distance from each other, in two lines, forming a kind of street." This town has, however, prospered enough to vindicate the judgment of those who originally selected the site. At the time of Barrow's visit, it had for some time been the focus of disaffection, and even rebellion, against the Dutch Government; and when the colony changed masters, this spirit was turned against their new rulers, the English, as it had existed against the old. At the peace of Amiens, in 1801, the Cape was restored to the Dutch, and they sent out General Janssens as Governor, in whose suite was Dr. Lichtenstein, afterwards Professor of Natural History in Berlin, who, by the publication of his Travels, endeavoured to counteract the unfavourable impression of the Dutch Government, and of the Dutch Boers produced throughout Europe by the descriptions given in Barrow's Travels.

The travels of Burchell, which brought him, in 1812, to Graaff Reinet, disclosed one of the most lamentable chapters in the history of the colony, as his journeys led him through the heart of the Bushman country, to the north of Graaff Reinet, and disclosed the cruelties which had provoked that singular people to those retaliations which ended in their destruction as a people and the occupation of their country.

IMPROVED GOVERNMENT.

Just before the time of Burchell's visit, the Landdrost Stockenström, who had been appointed to this post about 1801 by General Janssens, was treacherously murdered by the Kafirs. He had gained the confidence of the natives by his justice and humanity ; so that he was greatly regretted by all the friends of order and good government.

The Landdrost Stockenström, sen., was (after one or two other men had held the post) followed by his more famous son, Sir Andries Stockenström, a man who, by joining the philanthropic party of Fairbairn, Dr. Philip, Rutherfoord, and others, exposed himself to much enmity from the colonists, both English and Dutch ; but that was a good many years later than the time of his Landdrostship of Graaff Reinet. Here he is most pleasantly remembered for his energetic efforts for the improvement of the town, which had up to this time, say 1821, consisted of little more than a single street. Amongst the perquisites of his office were some extensive cornlands lying to the south-west of the town, and these he agreed to give up on certain terms, to be laid out in streets and gardens ; and it is largely owing to his labours that Graaff Reinet has become a little Damascus in the desert, of which the Sundays River must count both for the Abana and the Pharpar, with the Sneenwberg as our Anti-lebanon.

RELIGIOUS HISTORY.

The present population of the town is 4,000 to 5,000, I believe ; and consists of a few English, in trade ; a few more Germans, chiefly Jews ; a large number of Dutch, engaged in agriculture and wagon-making ; a large number of that mixed race commonly called in the colony Bastards ; and the rest natives of various races—Hottentots, Bushmen, Kafirs, Basutos. I have two congregations—one of the Dutch-speaking natives, mainly Bastards, and the other of Basutos. They have distinct buildings for worship, and distinct Church organization, and contribute separately towards my salary ; but mine are neither the only nor the oldest mission congregations in the town.

About the year 1832 a mission had been established in Graaff Reinet, which originated under the influence of the Rev. Andrew Murray, the Dutch Reformed Minister, for the conduct of which a grant of building ground was obtained ; and a spacious building was erected, called the Effening House, and a missionary, the Rev. Mr. Van Lingen, appointed. The building was considered to be for the use of the whites as well as the natives. The natives thought they were not receiving their due share of pastoral oversight, and the bulk of the congregation seceded.

MR. PHILIP'S CONGREGATIONS.

As far as my own congregation is concerned, the separation from the Effening House has been a success, in the sense that they have prospered and maintained the ordinances of public worship. The Society aided them in the purchase of a property upon which there was already a house for the pastor ; and a church, with schoolroom, was soon built. My second congregation is one of Basutos, who branched off from the first when they became sufficiently numerous to do so. They purchased a dwelling-house, and, having removed the partition walls, and supported the roof on iron pillars, they turned it into a church. They also invited a well-tried, though not highly educated, Christian of their own people to become their settled instructor, and they give him a salary of £60 a year. They also contribute £50 per annum to my salary, and I give them one service on the Sunday and one in the week, beside other pastoral oversight. Besides the three mission congregations I have already mentioned, there is one connected with the Episcopal Church in the town, chiefly amongst the Kafirs from the coast. My own two charges are amongst the natives, distinguished from one another by the names, the Great London and the Little London.

The town itself is a model of neatness and cleanliness—thanks to a good municipality. The streets are well kept, and lined with trees—many of them fruit-bearing ; the water-courses masoned out, and the distribution of water for irrigation regular ; the police, day and night, efficient ; the canteens all closed at six P.M. The houses have, many of them, those picturesque Dutch gables which look so strange to John Bull, whose delight is in cubes and straight lines. One of the most beautiful features of the town is the compact and well-trimmed quince and pomegranate hedges with which their gardens and vineyards are enclosed. The inhabitants are remarkably sociable, and free from that cliquism which destroys the sociality of so many of our towns.

The bulk of my larger congregation consists of artisans, and many of them master workmen at their handicrafts—blacksmiths, carpenters, wagon-makers, masons, shoemakers, tailors ; and they are by no means in impoverished circumstances, though none of them can be called wealthy. The Basuto congregation are chiefly unskilled labourers, but earn fair wages. These last are, however, a more fluctuating population, as many of them, after spending a few years in the colony, return to their own native country to invest their savings in cattle, of which they are passionately fond. What I may have to say of the Basutos I shall reserve till I have given some account of the Bastards, or quondam slaves.

THE MIXED RACES.

A glance at my congregation on Sunday would soon show how they had come by their name, for to a very large extent European features have gained the mastery over African, and in many cases there is hardly a tinge of colour to show the old slave stock. It is the days of slavery, and not those of freedom, that are responsible in largest measure for this mixture of races, and the congregation before you is in such respects no wise more chargeable with licentiousness than a similar congregation of Europeans. Handsome, well-faring, well dressed, they would, I think, as a mission congregation, surprise some of our Christian friends in Britain by their appearance. It is Palgrave who narrates how, in the course of his travels in Nejd, he came into contact with a full-blooded African who had become a kind of grand vizier in that kingdom: all the Mohammedan Puritanism of the Wahabees had been unable to apply its strict sumptuary laws to him, but it was obliged to indulge him in the use of splendid robes and a scimitar glittering with precious stones; and he goes on to challenge any missionary labouring amongst African races to preach his congregation into a puritanical sobriety of costume. Now, I am not going to maintain that my congregation is a living demonstration of either the truth or the falsity of his statement. I think I must content myself by maintaining that if their dress is showy, it is good in quality and in taste, and does not disgust, as I have seen some congregations, by flimsiness and glaring contrasts. As some of them are dressmakers, and regularly take in the *Young Englishwoman*, they are not generally more than a month behind the Paris fashions. Seriously, I do see a propensity which militates against that sobriety of mind that ought to characterise the children of God, and my conscience reminds me of certain very plain texts of Scripture which warn against the folly; but I confess to a pleasure in seeing them substantially dressed, as long as their dress does not distract their attention from the worship in which they are engaged, or lead them into extravagance.

SERVICE OF PRAISE.

The worship is conducted after our old Independent model, and they sing with great power and correctness of ear, principally in unison, and, to a very small extent, take up the harmonies, though there are some very fine voices amongst them. In my singing classes I have taught them several fine anthems out of Dr. Allon's book; but as our services are in the Dutch language, and the anthems are in English, I have not yet introduced them into public worship. At present they do not stand to sing,

but remain sitting, which is a pity, unless I adopt the suggestion, that were I to induce them to stand the volume of sound they pour forth would be overpowering. In spite of all drawbacks, their singing is generally very fine. They have three public services on the Sunday, all of which they wanted me to undertake, besides my Basuto service; but I positively refused the afternoon service, and it is carried on by the deacons themselves. My Thursday evening lectures, on the Epistle to the Ephesians, are also very well attended. There is in some of them a boundless receptivity hardly consistent with the proper spiritual digestion of all they receive, as if every other duty of life could be absorbed into the one duty of hearing the Word. The maturity of spiritual life is a growth which no human machinery is able to impart. It must be instrumentally produced by a combination of the influences exerted by God's Word, and by the events of life—in other words, His Providence—and may take generations to produce.

SELF-RELIANCE OF THE NATIVE CHURCH.

In their behaviour towards myself, as their minister, there are many things that are very charming. They delight to come and do us little acts of gratuitous service, and to send us little presents out of their gardens, of fruit and flowers and vegetables, thereby showing a self-reliant independence. One of their most singular institutions here is a tea meeting, which, instead of proving a source of expense to the congregation, is a method of practising the voluntary principle, which has, to me, the charm of novelty. Some weeks ago we had one, from first to last managed by the members of my congregation. The different families supplied all the materials, and competed with one another which should do it most handsomely. There were, I believe, some twenty-seven iced cakes, many of them beautifully finished, and towering up tier over tier, besides an abundance of plain cakes—all set off by a profusion of flowers and paper ornaments. The tea and coffee were also given. To prevent undue crowding the festival lasted two days, the second being appropriated to the children. Even then you will ask, how could it be made to pay a surplus? By the simple device of paying for their tickets after they had supplied the materials. The fact is, the fame of these tea meetings is so great that numbers of adult Europeans were at the first of the meetings, and it is a question whether there were not more white children than coloured on the second day. The receipts were £24, which sum was handed over, without a penny drawback, to myself, as chairman of the school committee, for the support of our schools. Our choir sang the following anthems out of Dr. Allon's book:—No. 10, "Blessing and glory and wisdom;" No. 50, "Ho, every one that

thirsteth ;" No. 59, "O praise the Lord, all ye heathen ;" and closed with No. 17, "Now unto Him." The children were even a prettier sight than the adults, although I think you would have been gratified by their appearance, too. A similar tea meeting last year, held in commemoration of the freedom of the slaves, added £30 to the church funds, and it is proposed to hold such a one next month. On Friday evening next I am invited to dine with the members of our Benefit Society, who insure their lives for help in sickness and funeral expenses. I wish there were some one here who would start a Building Society, as many of the people have to be driven from pillar to post for lodgings. I am afraid I have not made myself sufficiently familiar with the principles on which such societies are conducted to start it myself.

I stated that the proceeds of our tea meeting were handed over to me to be banked for the schools. In this respect I found the people very inadequately supplied, and I have been setting myself to supply the deficiency I found. All other classes of this colony are so zealously improving their schools, that unless strenuous efforts are made our mission churches will be left behind. After several meetings with the school committee, and public meetings with the people, I made an appeal for volunteers to sustain me in guaranteeing an adequate salary to any teachers I might think it right to invite, and some thirty men offered themselves to give collateral securities to me in any steps I might so take. It so happened that a young man taught in our Hankey schools, and since then educated at Lovedale at the charge of Miss Agnes Muir, of Edinburgh, had just finished his term. Him I have now engaged at a salary of £90 per annum, and two other teachers (young women) at £30 per annum each, and we are now fairly started. In order to get school materials, the committee, without any solicitation on my part, placed in my hands £7 10s., collected amongst themselves, which the Government supplements with an equal sum—as it also gives us £75 per annum towards the salaries of our teachers. We are trying to raise the balance by school fees, but as there are a good many widows and poor people, I have my fears lest we should fail to raise the whole amount requisite. In such case I shall not scruple to seek the aid of the London Missionary Society.

Of the spiritual state of my church I can report many favourable indications. Confining my report to the Great London, I may mention that we have now some thirty inquirers, and that the number is on the increase. The majority of them are young men and women already married.

II.—China—Shanghai.

SHANGHAI, on the Woosung, and near the sea coast of Central China, is the centre of English trade. The foreign settlements are three in number—French, English, and American—of which the English concession stands in the centre. The English population numbers about 1,200 persons. The native city is large and wealthy, and contains within its walls above 300,000 people. The Society's Mission has an English chapel, an hospital, city chapel, dwelling-houses, and numerous out-stations. Missionaries—Rev. W. MUIRHEAD, Rev. E. R. BARRETT, B.A., and Miss BEAR.

Whatever may be the opinions entertained on the subject of the new Convention between England and China, which now awaits ratification, from the draft of that document, which has already been made public, we learn with pleasure that it is probable that thereby several new openings will be provided for missionary effort. Referring to these prospective openings, and to the use which may be made of them, the Rev. WM. MUIRHEAD takes occasion to remark on the activity manifested in the operations of the mission in Shanghai, and the success of his endeavours to maintain the different stations in efficiency, while, at the same time, curtailing their expenses and encouraging self-management. Tokens of the Divine blessing are not wanting in the accession of new converts, no less than in the character of old ones—a result which is, in a large measure, due, under God, to increased diligence and earnestness on the part of the native helpers. Inquirers are coming forward, and several have been received of late.

“There is one case of deep interest,” writes Mr. Muirhead, “that of a man who has for many years been attending the services from time to time. He often engaged our attention by his striking, intelligent appearance, his out-spoken utterances, and his warm vigorous defence of Confucianism. We were at one time most hopeful of him that he would become a Christian, and at another we were thoroughly disappointed, and that for months together. He had a clear apprehension of the truth, and now and again declared himself strongly in favour of it, but there were things connected with it which held him back from confessing it to the full. We were gratified, however, at a manifest growing ap-

preciation of it, and his wish to be received into the Christian church. After careful consideration of his case, when he was solemnly told it was different with him from what it was with others less informed in the matter, and who had not stood out so long and so boldly in opposition, he was admitted, giving us all credible evidence of sincerity. He is a doctor by profession, and his history in the pursuit of truth is remarkable. For years he was accustomed to pray to Heaven, in the hope of securing its favour, and coming to a right understanding of Divine things. He was desirous of light and purity, and peace of mind; but not until he heard of the cross of Christ was he convinced of its

being the only effectual means of sanctification and rest. Even before his baptism, the manner in which he spoke of that cross, in reference both to God and his own heart, surprised us as a most unusual thing, and excited our earnest prayers that he would be brought truly and savingly to believe in it. When at leisure, he attends our afternoon services in the chapel, and on being asked to speak, he has done so in a way that has rivetted the audience. His vigour of expression, originality of thought, earnestness of manner and manly intelligent bearing, tell impressively on the hearers, as far above the ordinary range of native

addresses. May he be a burning and shining light among those around him!

"At one of our country stations quite a movement is going on. The native preacher, a doctor by profession, arranged some time ago with an intelligent convert there (also a doctor) to commence a dispensary in the chapel in a gratuitous way, the patients paying only a small sum at the first, according to Chinese benevolent practice. The numbers have increased to sixty and eighty a day, two or three times a week, and preaching is carried on by the two medical men themselves. The result is very satisfactory."

2. TESTIMONY TO THE TRUTH.

Evidence of the reality of the change wrought in them by the Gospel is frequently given by our native converts, by the patience and submission which they manifest under affliction, and the calm confidence by which they are sustained in the hour of death.

"I was calling last night on one of our Fokien converts baptised here. He has been seriously unwell, and there is little expectation of his recovery. I asked him first how he was. He said, 'Well, I am praying to God and resting in Jesus.' Was he afraid to die, if it was the will of God he should be taken away? 'No. I am trusting to what Christ has done for me on the cross, and He has sent the Holy Spirit into my heart. I thank Him for having called me to know Him, to enter the Church, and become His disciple.' 'How do you regard this affliction that has come upon you?' 'I look upon it as "the chastisement" of the Heavenly Father, calling me to repent and turn with my whole soul to Him.' 'Have you much sin to confess, and are you sorry for it?' 'Yes; I am a great sinner, and my sins are many; but I look to the precious blood of Jesus Christ, which takes them all away.'

'Do you think much of Him, and ask Him to help you?' 'Yes, I do.' 'Suppose you get well again, what do you wish to do?' 'I wish to live more entirely to Christ, to attend His Church, and to tell others of His wondrous grace.' He had previously desired me to request the prayers of his fellow Christians on his account. I parted from him with joy and thankfulness that here was a trophy of Divine grace.

"An old lady died a short time ago in the country, having been connected with us for sixteen years. She was upwards of seventy years of age. Her end was peace. She said Jesus was calling her away, and she wanted to go. Her relations were not Christians, but wished a religious service after our form to be held at the time of her burial, and no idolatrous rites were performed on the occasion."

III.—Madagascar—Mojanga.*

(See Engraving.)

THE town of MOJANGA is situated on the north-western coast of Madagascar. It stands on a long tongue of land on the north and east side of a vast inlet called Bembatoka Bay. It is in lat. $15^{\circ} 42' 54''$ S., and long. $44^{\circ} 20'$ E. The bay is from seventeen to twenty miles deep; it is eight miles across from north to south, and the entrance from the sea is three and a half miles wide. The River Betsiboka enters the bay by two channels on its south-east and east sides, a large island coming in between. In the centre of the bay a long promontory projects from the northern shore. On this were once situated the town of Bembatoka and the village of Ambatolampy. Ruins of these places may still be seen; otherwise they have disappeared; and at the present day they are represented by Mojanga, which lies much nearer to the sea, on the north shore of the outer bay.

Like other important places of trade, Mojanga consists in reality of two separate towns, and has done so for many generations. The upper town is on a ridge, and is the stockaded residence of the Hova Garrison. The lower town is the trading town, built on the inner side of the promontory and on the north shore of the outer bay. The two places are joined by a broad road running straight up the slope of the hill.

The number of houses amounts to 1,327, and the entire population reaches probably to ten thousand. The Hova element is very strong. The Indian adults are about fifty. There are a few Sakalavas in both towns; and the African slaves, universally called by the Malagasy, "Mojambikas," are very numerous. Their skin is very dark, and they have thick lips and curling hair; but they are not pure negroes. They belong to various tribes on the east coast of Africa, who all understand, more or less, the Swahili language.

There are fifty-six members in the two churches, and all join together in celebrating the communion. The ordinary attendance in one of these churches is 300; in the other, 230. They have among them six preachers and six deacons. There are sixty children in the school, of whom thirty can read well. In visiting the twelve churches in the district in 1871, the pastor formed schools in them all. The Directors hope that two English missionaries will be stationed here by the middle of the present year.

* From "Twelve Months in Madagascar." By the Rev. Joseph Mullens, D.D. London: James Nisbet & Co. 1875.

IV.—South India—Bellary.

THE BELLARY district lies midway between the eastern and western coasts of India, in the northern part of the Madras Presidency. It is 13,056 square miles in extent, and has a population numbering 1,653,000 people. The climate is generally hot and dry, but not unhealthy. The town of Bellary is about forty miles south-east of the River Tungabudra, its population being 40,000 persons. Several populous towns and villages are in the vicinity. The languages chiefly used by the people of the district are Canarese and Telugu. The mission at Bellary was established in 1810 by the late Rev. John Hands. Present missionaries :—Revs. J. B. COLES, E. LEWIS, and T. HAINES.

The past year has been an unusually trying one in large districts of South India; drought, famine, and disease have followed each other in quick succession, and, in spite of the efforts put forth by Government for the alleviation of distress, all classes of the native population have suffered severely, and some to an extraordinary degree. Especially has this been the case with those engaged in agricultural pursuits, while among the weaver class, by whom the Bellary district is largely peopled, trade has come to a stand-still, and the once busy looms have for months been silent. Under these circumstances it is unusually gratifying to learn that the itinerating labours of the Rev. E. LEWIS have not been abated, but rather the reverse. Never were such labours more needed, and seldom have they been carried on with greater completeness and vigour. In the course of the year Mr. Lewis was absent from the town of Bellary for no less than one hundred and eighty-six days, having made nine tours of varying length. He states that meeting with friends on his return had much of the same freshness and enthusiasm about it as meeting with friends in England after a long absence in a foreign country. The plan adopted by Mr. Lewis has been that of lingering in certain spots in order to give the villagers an opportunity of becoming acquainted with himself and his message, rather than that of hurrying from village to village and thereby giving the impression of haste and incompleteness. To this circumstance he attributes much of the interest and success of his work. Respecting life amongst the people Mr. Lewis writes :—

“It must be very evident to all that if a missionary is to do much he must not remain a stranger to the people and they must not be strangers to him. He must be one amongst them in sympathy if he would raise them; they must be able to trust him. It is our object to live thus amongst the people, and touch them at every point of their life.

“It is a common thing for those who live in or near large towns to see a European—to see him ride past or walk through their town; they may perhaps have heard him speak in a tongue unknown to them. But it is still rare for the majority to see a European come into their village, and sit down to speak to them in their own language. It is still more rare for one

to talk with them as a man talketh with his friend.

"Many times in the last year, on our entering a village, men, women, and children have run together in astonishment to see the strange sight of a European, and the children have run to tell their fellows that a 'Firanji'—a foreigner—a white man, had come to their village. When I have begun to speak, their look of surprise and expression of astonishment have been most amusing. This, however, has only occurred in out-of-the-way places, of which there are a great many. We very often, in passing through a town, hear such a conversation as the following:—'Who is that gentleman?' 'Don't you know? He is the Padri; he often comes this way.' 'He cannot be a

very great man; he has no peons with him, and not many servants.' 'No; he comes to teach us, and does not want many attendants.' 'What does he teach?' 'Have you not heard? He says we must believe in one God, follow Jesus Christ, give up every bad way, not tell lies, nor cheat, nor steal, but love all men as brethren, and so on.' 'Does he speak our language?' 'Oh, yes; see he has stopped, let us go and hear what he says,' &c.

"We have often sat in the midst of small groups of people and listened to many a tale of distress, sickness, bereavement, oppression, and despair; and have thus come to find out much of the inner and social life of the people. We have been again and again staggered at the revelation of wickedness made to us."

2. THE PRIESTS.

In India, as in most other countries, the priestly garb is worn by men of different shades of opinion, of varied attainments, and occupying social positions ranging from the highest to the lowest grade. A specimen is given of each of these classes:—

"In one town I met with a Jangam priest who owned an elephant, horses, and many head of cattle, and was evidently well to do. I asked him whether he found his disciples now-a-days devoted to religion. He replied, 'Nay; far from it. It is very different now from what it used to be.' I asked him to tell me the cause so far as he knew, and he said, 'The people are not afraid now; we are not, as in olden times, backed with power sufficient to say to them, "You must and shall be good disciples, and give us, your priests, all we need."' He did not look for any religious devotion from a feeling of *love*; he would not mind if people could only be made to believe through fear; he did not spend any time in teaching, it was as much as he could do to collect his dues.

"Some of the humble and very poor priests, especially amongst the Lingaites, are in many respects worthy men. I have found thoughtful and devout men amongst them, and always like to have to do with them. In the month of May last, a young man of this class attracted my attention at Camalapoor by his devout and vigorous defence of Lingaitism. I did not alienate him from my message by telling him he was believing a lie; I had something better to do, and told him of the love of God and the grace of Christ; which disarmed him of all opposition. A mutual love sprung up between us; and when he left us for his home afar off, he said we should be always friends, and took several portions of the Scripture to read for himself."

3. THE POSITION ATTAINED.

Manifold as are the modes in which individual hearers of the Gospel receive its message, the general disposition of the natives of India towards Christianity may, by observation and experience, be pretty accurately defined.

"Whilst the people are ever ready to enter into conversation on religion, those with whom religion is anything more than superstition, a matter of form, are very rare. Almost all readily admit the excellency and necessity of moral truth; but most seek to excuse their failure to reach its standard by saying, 'What can we do? It is the Kali Yugam' (iron age); and cannot see that they are to blame. Others, in so many words, declare that good and evil alike come from God, who alone is responsible for all they say and think and do. Not only in religious matters, but in common every-day life, almost everything is put down to fate.

"Every now and then we come into contact with men who have a deep concern about religion, and who seem to be seeking for a firm basis of belief, and we always have the most full and free conversation with such.

"At Uravookonda, two men, weavers, whom we had seen several times before, came to us to hear and see as much of us as possible. They were very thoughtful men, had for a long time given up idol-worship, wore no caste marks, and said they believed in one God, and tried to please Him. We preached to them Jesus and the Resurrection. They are most fearless of contradiction amongst their companions, and seem to care nothing for adverse criticism. As far as I could see and hear, they are good men. They bow to no priest, and are consequently the source of great vexation to those who love salutation in the market-place. It was very pleasant

to talk to them of personal religion and faith and hope; and a new thing to find men so fearless amongst a people timid to the last degree. Towards the end of the year, one of these two men came into Bellary, and was baptised.

"At Havilagay the people urged us to visit an old man, who, by universal consent, was pronounced to be a hundred years old. We had a long talk with him. He said he had but little to say now; his time of departure was at hand. God had kept him so many years, and had always done him good; he believed in God; had nothing else to believe. I asked him what hope or confidence he had now. He replied, with great emotion, 'I have confidence in none but God—Govinda, Govinda is my hope! I put all my trust in Him; I don't know what He will do with me; I leave all to Him; He will not be unjust.' I enlarged upon the subject of God's love, and of the revelation of that love to us in Jesus Christ, all of which seemed to come home to the old man. What struck me most in him was his cheerful abandonment of himself to God, who he knew loved him and would do right. The people were wrapt in attention whilst we spoke as kindly and affectionately as we could to the fine old man upon his being near to the grave, and invited him to trust in the Saviour.

"We meet sometimes with stern, dogged opposition, and have to do with men who will not admit a single statement even of the most evident truth."

4. CHRISTIANS SCATTERED ABROAD.

The missionary has visited in their own homes all the Protestant Christians scattered throughout the district, and is thus able to form a judgment in regard to the influence which they are exercising amongst their neighbours. After referring with disappointment to the case of some from whose early education and training better things might have been hoped, Mr. Lewis writes :—

“We turn with much satisfaction to the families or individuals who have become Christians in various towns and villages, and who are remaining amongst their own people. They have to endure much opposition—are worried, contemned, and greatly troubled at times; but, for the most part, by patient endurance of wrongs, firm adherence to the truth, and persistent efforts to bring others with them, have shown the soundness of their faith, and helped to spread abroad the knowledge of the Gospel.

“There is one Christian man from a distant village who, although illiterate, has persuaded several to join him. In the month of August I visited every village where I heard there was any person who wished to speak with me about religion. When I entered a village, and asked for some particular person, that seemed to be the signal for all the village to turn out and congregate around me, so that the person I most wished to see was lost in the crowd. In those circumstances, I was obliged to put myself in the way of being sought out privately in the early morning or late at night by the individuals.

“In the month of May, when visiting Hospett, I came in contact for the first time with a small colony of evuddurs (tank-diggers), who were Christians. They formerly lived in the Bellary district, and were at that time identified with the Mission; but for several years have,

evuddur-like, been leading a nomadic life. I was surprised to learn from Paulappa, the leading man amongst them, that they had been living in Chittawardigi a considerable time. I had frequently visited that town, and preached in the most public places; and I asked him if none of their number had ever heard me. He said, ‘Oh, yes; but we were afraid to make ourselves known. We have been persecuted so much, and chased about from place to place, that we thought we had better remain hidden.’ He said, further, ‘We have been living here like sparks of fire covered over with ashes; you have now come and brushed away the ashes; who knows? there may be a good flame yet.’ Another said, ‘We have been like sheep scattered—we have been crouching down in terror of the wild beasts. You have found us out; we are now brought into the light, and may yet prosper.’

“I found that amongst these evuddurs there were fourteen baptised persons. I have visited them on three occasions since in their own huts; have read and prayed with them, and preached to them. They are always delighted to see us; and I feel very hopeful of them. The catechist from Hospett visits them every week; and I have now appointed a Christian young man to collect their children together and teach them to read, and to conduct prayer amongst them every day.”

5. CENTRES FOR CHRISTIAN WORK.

While the Bellary district, as a whole, affords a fine field for evangelistic effort, special interest has gathered around six different centres, which will in future, be regarded as out-stations of the mission. The first three towns, are on the CANARESE side, the last three on the TELUGU side of the district.

"HOSPETT is a healthy, clean town of growing importance, thirty-nine miles from Bellary. It contains now about 10,000 inhabitants. Chittawardigi, also a considerable town, with a good market, is within a mile and a half from Hospett, and close upon the banks of the Tungabudra. For our work these two towns may be regarded as one.

"SUNDOOR, the chief town of the independent native State of that name, is within easy distance from Bellary and about sixteen miles from Hospett, from which town the catechist will visit it regularly. Many of our recent converts have come from Sundoor. We are greatly interested in the people there, and they in us.

"UJJCENY is a small town, but is the most central for visiting several villages in the neighbourhood, where Christians are living. There are in Ujjceny itself fourteen adult Christians and several children. We made arrangements in August last for opening a vernacular school in this village, but the famine has necessitated our allowing it to remain in abeyance for the present. We have seen a good deal of the people during the year.

"BOOKAPATNAM, with Kottacheruvu close by, possesses great charms for us. We have had full opportunity of seeing the people natural and as they are at home. We have had gatherings in Bajjamma's house, talked with her father and other relatives, who con-

sent to the truth, to which they are decidedly not strangers. We have sat down in Juirakka's and Narakka's houses with them and such of their neighbours as chose to come, talked freely of Christian faith and life, and prayed together. Mullappa we saw in his own house, and heard again from his own lips his graphic relation of Bible stories. Latchappa has been to see us several times, and has struck us by his common sense, thoughtful manner, keen appreciation of what is right, determination to see to the root of the matter, and knowledge of Christian principles, rather than by his knowledge of detailed stories. C—— is still prevented by his parents from meeting with those who pray, but steals away as often as possible. Kondappa and one or two others have come to us nearly every day. They say they have nothing whatever to do with idol-worship, but trust in the great Father above. Their knowledge is not extensive, but their minds, and, from what we hear, their lives also, are influenced by Christian truth. I have urged upon all who know the Scriptures to teach others what they know; above all, to show the example of a pure and good life, and so try to extend the Kingdom of Christ. Concerning many people in Bookapatnam we can most surely say that if they are not good and faithful disciples of Christ it is not because they do not know the truth as it is in Jesus. During our stay in Bookapatnam we had gatherings of all classes of

people in our tent, and saw the advantage of a somewhat lengthened stay in the town. My impression is, that by our visiting this town often, and remaining a week or more on each visit, working quietly in individual houses, and collecting people together in our tent, having close contact with those who know much of Scripture truth, and getting them to speak to others, we shall, by God's blessing, more effectually further Christ's Kingdom in this town than by any other means we can at present adopt.

"GOORY is distant from Bellary fifty miles on the railway line, and is one of the most important towns in the district. It seemed to us that the best mode of carrying on our work here was by establishing an Anglo-vernacular school, in which we may work, and from which we may influence the people of the town. We

commenced our school in July; there are now fifty boys in attendance.

"ADONI is also easily reached by rail, and is the second largest town in the Bellary Zillah, containing 22,000 inhabitants. From time to time large numbers of books have been sold here by our colporteurs, and we have had a good deal of very pleasing work amongst the masses of the people in the town. We have always found them willing to hear, and felt that it was high time that we had a Christian teacher living in the town. In October last we sent out a young man who had for several years worked successfully as a colporteur, and he is getting on happily in his work.

"A very important part of the work of the year has been that of our colporteurs, who have sold in the twelve months upwards of twelve thousand tracts."

V.—Notes of the Month, and Extracts.

1. ORDINATION OF MISSIONARIES.

Mr. JOSEPH COCKIN having been appointed by the Directors to join the Society's mission in the MATEBELE country, Central South Africa, was ordained at Salem Chapel, Bradford, on Monday, the 12th of March. The Rev. T. G. Horton presided, and offered the ordination prayer. The field of labour was described by the Rev. J. B. Thomson, of the Central African Mission; the usual questions were asked by the Rev. Jas. Bruce, of Greenfield Chapel, Bradford; and the charge was delivered by the Rev. T. T. Waterman, B.A. Prayer and praise were led by the Rev. H. Johnson, of Great Horton, and the Rev. J. Martin, of Bingley.

Mr. ARTHUR W. DODGSHUN, who will form one of the first party of missionaries proceeding to UJJI, Lake Tanganyika, Central Africa, received ordination on Thursday, March 15th, at Queen Street Chapel, Leeds. The introductory services were conducted by the Rev. W. Bolton, M.A., of Newton Church. The Rev. Roger Price, of the Central African Mission, described the field of labour. The questions were asked by the Rev. G. Williams, of Beeston Hill Chapel; the ordination prayer was offered by the Rev. E. R. Conder, M.A., of East Parade Chapel; and the charge was delivered by the Rev. W. Thomas, of Queen Street Chapel, Leeds.

2. THE "JOHN WILLIAMS."

Letters by the Australian mail, which came to hand in March, convey intelligence of the safe return to Sydney of the *John Williams*, after having visited PORT MORESBY and CAPE YORK, by way of the LOYALTY ISLANDS, and located teachers in connection with the eastern division of the NEW GUINEA MISSION. The first part of the voyage proved very tedious, the vessel having to beat for twenty-one days against head winds. On the 13th of December she grounded on a reef thirty miles south of Cooktown, but came off without damage, and safely entered Sydney harbour on the 4th January. There were five European and nineteen native passengers on board, together with a crew of sixteen, making forty individuals in all.

3. NEW GUINEA.—A CHIEF'S DEATH.

Under date PORT MORESBY, September 10th, 1876, the Rev. W. G. LAWES writes as follows :—"One of the chiefs, whose name (KUPA) figured in the earliest reports of this place, has passed away. I had been down with fever, and did not know that he was ill until he was almost dead. I went at once to see him; he could not speak, and was said to be unconscious; but when I spoke to him, he turned round, took my hand in both of his, while his eyes said what his tongue failed to utter. Poor old man! he lived and died a heathen; but he came to almost all our services, he received the first teachers into his house, and his last words were a charge to his children and the chiefs to be kind to the teachers, and protect them. Who shall say that Kupa has not entered the kingdom of heaven? To him little light was given; of him little will be required."

4. CHINA—HONG KONG.

"It may interest the friends of our work here to know that two of our deacons have lately left Hong Kong for honourable employment by the Chinese Government; and four of the boys of my Sunday-school, having distinguished themselves at the Government Central School by their diligence and attainments, have been received as cadets into the Naval College established by the Chinese Government in connection with the Foochow Arsenal. There is now a fair sprinkling of Christians among the officers of the rising Chinese navy. Let us hope they will act as a leaven for good."—*Rev. Dr. Eitel.*

5. ICE IN MADAGASCAR.

"I have very often wondered how many missionaries have seen ice in this country. Until the other day I never heard of any one except Mr. Street and myself, who saw some at Manalalondo, on the morning of the 15th June, 1872. Manalalondo is situated in one of the Vakinankaratra valleys, in latitude 19° 15'. On the morning in question, taking a walk on the hill sides, I was attracted by the appearance of the rice-fields, and on descending to examine them, I found them covered over with ice, perhaps a quarter of an inch thick or more; the ground was also covered with white hoar frost. On our journey the same morning we met some natives carrying a large piece of ice, which must have been half an inch thick. I need, perhaps, hardly add that, although I have very often been there since, I have never seen any ice except on the one occasion mentioned."—*Mr. H. E. Clark. From the Antananarivo Annual.*

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MAY, 1877.

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The Gospel Probing Itself.

BY THE REV. SAMUEL PEARSON, M.A.

A SECT was once started whose fundamental principle was the inaccuracy of the multiplication table. It was argued that this table had assumed a domineering authority solely through the lapse of years. No one could lay his finger on the exact time when men began to believe it; its germs were lost in a remote antiquity. It was affirmed that it was altogether out of date, that it could never gain credence now among intelligent men were it started altogether afresh, and that as soon as its bold assertions began to be questioned they would fall to the ground. The sect was not altogether a compact one. Some—and these formed the majority—were for confining the attention of the public to the absurdities of arithmetical dogmas; while others proposed to draw up a new scheme which should be in harmony with what was called modern thought. It was generally agreed, however, that the movement would be most likely to succeed if its adherents confined themselves to mere negations. Most, if not all who originated this new form of scepticism, were men of the strictest honour. But as the movement grew beyond their control, it drew to itself others of a very different character. For there were not a few, and these were principally debtors, who found it a great convenience to proclaim that two and two did not make four; and many were the confusions which arose in their commercial transactions from the new doctrines which they professed. And indeed the advent of these adherents proved to be the ruin of the whole movement. So long as the argument was confined to the region of abstractions, the public paid little heed to it; but when they found themselves affected in pocket, in

temper, in time and in security, they simply refused to listen to the argument, and settled down in the old beliefs. A learned investigator has lately been ransacking the writings of this strange society, and he finds that its intellectual struggles always showed immense mental vigour and great scholarship, and that its opponents were often worsted in their efforts to prove the truth of the old beliefs. In fact, if the various learned treatises issued by these controversialists could but be re-published, it is believed that many would have their faith considerably shaken, and that parents would have great scruples in allowing their children to be taught the well-known multiplication table. But what is especially remarkable is that the world goes on just as before, and that in practical life no one ever dreams of setting aside the principles of arithmetic which have been handed down to us from time immemorial. This may be a sign of great ignorance, but it is a startling and suggestive fact.

Indeed, it is so suggestive that we have felt ourselves irresistibly drawn away from this treatise on arithmetical doubts to similar arguments in the moral and spiritual realm. As we read of these old doubters, we could not but call to mind the long list of antagonisms to the Christian faith, of which Mr. Leslie Stephen has lately given us such an able history. As we recall their splendid abilities, their laborious, not to say laboured volumes, their keen logic, their rough wit, we were almost astonished in looking round the world to see that "no one was a penny the worse" for it all. But perhaps this is unjust. It may be that many are much the worse for all this laboured doubt; and it is certain that the issues between doubt and faith have been made all the clearer through the controversies which they carried on. But what is perhaps most astonishing of all is that by common consent not only are their books neglected but their argument also. Indeed the same remark may almost be made respecting the defenders of the faith. Paley and Butler are still used in our schools and colleges; but their books are regarded rather as a part of modern intellectual gymnastics, than as writings intended to convince and convert. Paley's argument from design is not popular, because the people have no doubts about the existence of an all-wise Creator. Butler's Analogy does not solve modern doubts because, speaking generally, the conviction is settled that science and religion, nature and grace, the physical and the moral, are departments of one great realm of life whose governor is God. The religious questioning of the eighteenth century is doubtless deeply interesting, inasmuch as it is the parent of modern speculation. And yet we have left it so far behind that we cannot regard it with any stronger affection than we should the sight of a fossil dug out of a long-forgotten formation of the earth's crust.

We are not decrying books of evidences. In their proper sphere they are most valuable "aids to faith." But they have not been the agency by which the bulk of mankind have been brought to believe, as they certainly do, in the reality of the supernatural. The people have little inclination and less time and capacity for the investigations to which such treatises invite. Christianity would have but a poor outlook if it had to rest mainly on what are called its "defences." Wesley and Whitfield were the best apologists of the last century, though they never once attempted an elaborate apology. They saved the faith of England when Butler and Paley must at their best have only prophesied to a few. In fact, spiritual religion proves itself. And as the multiplication table needs no special buttresses to support its dogmatic statements, so in the moral sphere the Gospel asserts the veracity of its own unchanging truths.

It may be said that the *vox populi* is not always the *vox Dei*; and that to rush into the arms of the public on the grave questions of the spiritual life is only to submit ourselves to the worst kind of despotism. For there is the tyranny of the crowd as well as that of the one or of the few. Some thinkers have the greatest contempt for the beliefs of the multitude. Mr. Leslie Stephen says, that "the vulgar accept incoherent conglomerates of inconsistent theories." There is a touch of scorn about this statement which makes it very unfair. The multitude may be unable to tender the true reasons for their beliefs; they may be inexact in their theories; they may fail to give nicely-drawn definitions which will pass muster in the schools; and yet they may be the best possible witnesses to matters of fact and to primary truths. On all that relates to first principles, we may often appeal to their convictions with the utmost confidence. While philosophers dispute as to whether matter is a real substance, or only a vision, the vulgar settle the question, not only to their own satisfaction, but in accordance with the ruling principles of common sense. While philosophers dispute as to whether two and two always make four, the vulgar refuse to base their commercial transactions on any fantastic suppositions. And thus, too, while the theological, and the anti-theological, have spun out their verbose discussions about the highest themes, the vulgar have found their God, have received Divine forgiveness, and have cherished unshaken confidence in the reality and splendours of the unseen world. Rightly understood, there is no stronger proof of the veracity of Christ's mission than the evidence to which He himself appealed when He said, "To the poor the Gospel is preached."

If we inquire why the common people heard Christ gladly, we shall find that it was because He went straight to their hearts by His truth.

He appealed to their deepest intuitions, and woke within them convictions which were more unerring than all the intellectual processes in which the learned so much delight. The Gospel proved itself then, as it did in the eighteenth century, and as it must do now. When preachers become "defenders of the faith" they have abdicated their highest glory and their true function. Let the faith be preached, and it will defend itself. Let God's love come forth from the chambers of Eternity, and a thousand upturned faces will see in a moment that the true light is now shining.

The Gospel proves itself to the conscience. The people are as good judges on matters of morals as their so-called superiors. Indeed, they have not the same temptation to sophisticate, to temporise, and to compromise as those whose position lays them more open to the influences of public opinion. The Sermon on the Mount swept away a great mass of traditional and cobweb morality. It struck down to the granite foundations of first principles. Its teaching did not hover about petty details of conduct, formal rules and regulations, temporary bye-laws, or the ordinances of ceremonialism. The morality of the formalist can be learned of the posture master; it is a matter of deportment. The people have too much common sense to be really satisfied with this trifling. But Christ's sentences shot swift arrows into motive, into the eternal principles on which all the business of life should be carried on; and hence He spake with authority and not as the scribes. How will you meet the ritualism of the moral life? Only by insisting that there can be no Eternal morality without a pure motive, a clean heart, a regenerated nature. The Gospel makes men holy; it lifts them up in the scale of being; it breathes a new spirit into their social, political, and international relationships; it helps humanity forward with sure and steady strides of progress.

Even the love of the Gospel appeals to the first instincts of righteousness within our hearts. It is no easy-going method of saving men from the result of their sins. Some try to reduce its teaching to this level. The Unitarian doctrine of the Divine Fatherhood, though possessed of much truth, lacks coherency and consistency. A Father without a conscience! such often is the presentation of God given by modern teachers. But the New Testament is a perpetual protest against this good-natured view of the Divine government; for it insists on the fact of an atonement for sins. And the conscience of man responds to this view of the Divine dealings. When we leave the fact of an atonement, and betake ourselves to theories, we find ourselves in considerable confusion. Here "the people" will not help us. To evolve correct explanations of the atonement is a work that may well task the powers of

the most gigantic intellects. But that God is righteous in forgiving sin, and that His righteousness has been manifested together with His love in Christ's suffering life and death ;—this is a fact which affords instant relief to a wounded conscience. It is “worthy of all acceptation” because it is a truth which meets alike the craving of man's moral sense and the hunger of man's affections. To explain, expound, and defend the doctrine of the atonement is often a necessary process ; but only by preaching Christ as “the Sinner's Friend” will the world be turned to God.

The Gospel proves itself by its facts. Its truths are all of them clothed in history. Its spirit has ever an embodied form. It was once the custom among unbelievers to deny the truth of the New Testament history. When this process failed, it became the fashion to admit some of the facts, but to dress them up in fictitious and mythical forms so that it was impossible to distinguish between truth and romance. Hume and Strauss and Renan have done their best and their worst to make the historical element evaporate from Christianity. But the facts have remained ; and the world generally has refused to surrender its belief in them. Here again the vulgar show themselves superior to the philosophers. Uneducated men are often very much at sea in any attempted explanation of phenomena which they may have seen ; but they are trustworthy witnesses so far as the phenomena themselves are concerned. How Christ opened his eyes, the blind man could not say ; but he reiterated with sturdy common sense, “One thing I know, whereas I was blind, now I see.” The people can be well trusted with the Bible. They may be wrong in many of their interpretations, in their views of inspiration, in their ideas of the miraculous ; but none can better conserve than they, the marvellous history of the Divine Revelation to man. Facts, supernatural facts among the rest, prove their own truth ; and no denial or doubt can avail to shake the faith of mankind in the veracity of well-substantiated history.

And what shall we say of the appeal which the Gospel makes to man's love ? Is the power of loving restricted to the philosophers ? Their writings often show a terrible lack of warmth. If there is light on the page, it is the cold light of the moon. They are often men with no bowels of compassion. It is true that their words flash—but so does steel. The people insist, however, on loving ; and strange as it may seem to “men of thought,” they want to love their God. Is the Christian's God one whom men can love ? Some say that they can never love a God who has a hell in his universe, and who punishes the evil-doer. But could they love a God who makes no distinction between the good and the bad, and whose hell was as pleasant as heaven ? They would despise such a

God as this. But it is a fact that thousands have read the four Gospels, and have risen from the perusal with rapturous love in their hearts. They have loved God manifested in the Gospel, God in Christ, with an affection stronger than any human bond. They have been willing to live all their days, to sacrifice all their energies, to surrender all their sins for such a God. They have been willing to die for such a God. As we listen to the song of the noble army of martyrs, we feel that the Gospel has over and over again proved itself to be from God. Arithmetical truth commends itself to every sane mind; and spiritual truth proves itself to those who hunger and thirst after righteousness.

The Uses of Shadow.

BY REV. J. S. BRIGHT.

ON looking at the bronze gates of the Madeleine, and those of the Baptistery at Florence, we are made conscious of the special use of shadow, which, as a background, is designed to bring into bold relief the more important parts of the artist's work. Our enjoyment of the view of any large fabric, as a palace, or a Gothic cathedral, depends much upon the happy distribution of light and shadow. Engravings and pictures, and occasionally landscapes, are indebted for their beauty to the same conditions. The utility of shadow may be traced on many old church-towers, where the sun-dial was for years the chief index of the flight of time. The subject of shadow may be pursued into a few circles of thought, and may subserve some of the higher purposes of our spiritual life.

1. *Shadow may by its variety lead us to notice more carefully the works and ways of God.* All shadows are certainly not black, nor marked by funereal gloom. The darkest of them are probably those cast during moonlight, which as Milton observes, "shadowy sets off the face of things." During the day they are very diversified in variety and intensity of colour. Some artists represent them in all their delicate gradation; and surely if they see so much loveliness, it should prompt us to trace and admire the less obvious, yet more refined and evanescent forms, of beauty which our Heavenly Father so richly provides for our instruction and delight. Mr. Severn says that "the sun in the second stage of setting is yellow, the landscape tinged with gold, and the shadows blue. In the next stage the sun is of an orange tint, the sky red, and the shadows bluer." There is another peculiarity about shadows, which is their unexpected form and outline; and it is scarcely possible

to tell beforehand what shape they may take. There may be a distorted image, and an entire derangement of the proportions of the figures which produce them. It is probably to this wavering and uncertain outline that the inspired writer alludes when he speaks of the law as "having a shadow of good things to come, but not the very image of the things." Dr. Owen remarks that "the shadow is an obscure representation of the body." All Jewish sacrifice, priesthood and temple-service were dim outlines of the beauty, truth and grace of the Redeemer. In the ways of God we discern, especially in the sphere of revelation, some truths abundantly clear, and others dimly suggested, or partially concealed. Dr. Arnold, in one of his discourses, compared the Epistle to the Romans to the moon when one half was light and the other half was dark. It seems that all finite minds must feel the sense of mystery. "The angels desire to look into the things" of the Gospel of the Blessed God. The Apostle Paul was a disciple of Christ, and received his lessons direct from his Lord: was "caught up into Paradise;" and walked with a steady footstep in the circle of evangelical truth; and yet he said, "We know in part and we prophesy in part." In so vast and complex a system as that of redemption, there must be many mysteries; but it may be affirmed, that whatever clouds overhang some of the connexions of revealed truth, the law of spiritual duty is clear, and very intelligible to those who desire to obey its commands. With great beauty the Psalmist passes from the rising of the sun without clouds, and as a bridegroom starting from his tent with joy and splendour to shed light and pleasure over the world; and then, by an easy and natural transition, passes to the illumination and hallowed influences of the Divine Law. (Psalm xix.) There are shadows elsewhere; here all is light in the Lord.

2. *Shadow is often suggestive of calm and refreshment.* The excitements and struggles of life may be fitly compared to those exhaustive influences which are expressed by the phrase, "the burden and heat of the day." There is an impressive publicity in the images which Christ employs to set forth the effect of His grace in the life of His followers. There is light which reveals itself, the river which flows in the sight of men, and the vine which runs along the side of the house and ripens its clusters in the warmth of the sun. There are, however, frequently anxious toil, searching temptation, disturbing controversies, collisions of interest, and frequent fears which impair the forces of the soul, and make it resemble the vegetation which faints and droops under the fierce beams of a Syrian sun. To retreat from cares and agitations for a time, is in some degree to realise the experience of the traveller in the desert, who, when the atmosphere palpitates under noontide heat,

understands the prophet's description of "the shadow of a great rock in a weary land." Amidst the active life of our Lord and His disciples there were some periods of retreat from the urgencies and pressures which arose from the throng of the sick, leprous, blind, lame, possessed, and all the sad varieties of human distress and guilt. Our Lord drew the disciples "into a desert place" for quiet; and He went to the mountain-top where in silence and solitude He held fellowship with His Father, and came with new vigour to resume His gracious and beneficent work among men. In harmony with this sentiment the poet sings—

"The calm retreat, the silent shade,
With prayer and praise agree;
And seem by Thy sweet bounty made
For those that follow Thee."

3. *Shadow intimates the desirableness of some self-suppression.* Egotism, or the display of one's self, is occasionally a bane in social intercourse. If any one indulges in this habit it will be necessary to be very dexterous to avoid creating silent disgust in others at the time, and to prevent unpleasant recollections afterwards. It is well to keep our exploits in the shadow, and to allow them to be described by others; or to be drawn by special entreaty from ourselves. There are two men in Old Testament Scripture whose conduct on important occasions was wisely kept a secret from their friends. Samson killed the young lion; and the narrative informs us that he neither told his father nor his mother of this act of his early heroism. After Saul was anointed king, he met his uncle, and spake with him of the asses he was sent to seek; "but of the matter of the kingdom he told him not." These facts reveal the greatness of true modesty and self-control. This temper is encouraged by a passage in the book of Proverbs, which counsels us thus:—"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." It is almost painful to read some parts of Paul's Epistles, in which he is compelled to defend his apostleship, by the detail of his immense labours and diversified sufferings for the cause of Christ. He would not have spoken of these things if they had not been extorted in his vindication. It is true we are the richer for the information; but it is not less true, that he felt it to be an unseemly thing, and somewhat inconsistent with the refinement and modesty of a Christian man, to expose to the public gaze that which he was content should remain sacred, and known chiefly to his adorable Lord and Redeemer. La Bruyère remarks that "modesty is to merit what shadows are which give decision and relief to figures in a picture." Then there are other conditions of spiritual experience which should be withheld from the public eye. There are sacred acts of adoration, and states of divine emotion which are too

refined, and probably too mysterious, to be adequately recorded by the insufficient medium of human words. Diaries which record the changing moods of the soul were once frequent; but are now probably seldom kept. If they are still used to record the movements of the spiritual life, it will be best to withhold them from the gaze of strangers, and even the criticism of friends: and to remember Keble's stanza in which he describes Joseph, who withdrew from his brethren and "entered into his chamber to weep there."

"He could not trust his melting soul
But in his Maker's sight,
Then why should gentle hearts and true
Bare to the rude world's withering view
Their treasures of delight."

4. *Shadow seems to counsel merciful silence respecting the faults of others.* Whenever intercourse becomes frequent, there must be occasions when the infirmities and failings of friends inevitably come to the surface. The subject requires patient and enlightened consideration. The faults observed may arise from training, or want of training; or from some besetting impulse which it is occasionally difficult to suppress; and we may forget how often the silent heroisms of the soul may have prevented the outbreak of infirmity and offence. There are times when the reproof of the righteous, which is like the oil, that shall not break the head, may be necessary, though the occasions are infrequent and the cases are unusually grave. The Christian who succumbs to the power of temptation is to be restored in the spirit of meekness, which will avoid harsh exaggeration and irritating detail of the offence, and throw the trespass as much as possible into the shadow of a wise and merciful consideration. Without some silence respecting the faults we see and lament, there would be no cheerful and confiding intercourse among friends and acquaintance. In his sermon on friendship, South presents this truth with force and beauty. "It is a noble, and a great thing to cover the blemishes, and excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues on the house-top. It is an imitation of the charities of heaven, which, when the creature lies prostrate in the weakness of sleep and weariness, spreads the covering of night and darkness over it, to conceal it in that condition. But as soon as our spirits are refreshed, and nature returns to its morning vigour, God then bids the sun to rise, and the day shine upon us, both to advance and to show that activity."

5. *Shadow is aptly illustrative of affliction and death.* The Psalmist speaks of the valley of the shadow of death, which was probably some

dark and dreary gorge, overhung with trees, and closed from the cheerful light of the sun. Bunyan places this valley almost at the beginning of Christian's career, and puts the river, over which there is no bridge, at the close of his pilgrimage. Affliction is a dark and chilling shadow by which the faith and constancy of the righteous is tried to the uttermost. Discipline is represented in Scripture by some sharp processes. What is more searching than fire? What is more difficult to bear than scourging when the blows descend with a rapidity and force that make sufferers quail? What more decisive than pruning? These are the images of the procedure of our Heavenly Father in the education of His family for heaven. To be imprisoned by disease while others roam at will; to mark the slow changes which occur in sickness, to feel that the "cruse" does waste, and that the object of unutterable endearment is left in the cold and silent grave, are shadows which test the courage and hope of sufferers, who require, to bear affliction well, something of the heroism of Job when he said, "Though He slay Me, yet will I trust in Him." At last comes death, which closes a life "that fleeth as a shadow and continueth not." "My days," said the Psalmist, "are like a shadow that declineth." Modern commentators render it, "My days are like a lengthening shadow"—*i.e.*, an evening shadow. The critics add, Rashi thus explains this metaphor, "When it is the time of evening the shadows lengthen, but when it is dark they are no longer discernible, but come to an end and go." The individuality of a dying man is merged, as it were, in the broad stream of eternity, even as the single shadow in the ample shades of night. Beyond this state of trial there is for righteous souls the inheritance of light. The Son of God, who is the Resurrection and the Life, is to crown His mediatorial work by raising His people to glory, honour, and immortality; till then they may apply the language of the Canticles and say, "Until the day break, and the shadows flee away, I will get me to the mountain of myrrh and the hill of frankincense."

The Religion of Culture: its Weakness and Defects.

BY THE REV. PROFESSOR CROSKERY, M.A.

THERE is something very suggestive to the Christian mind in the powerful attraction that exists in the mere phantom of religion when all that is characteristic of it has evaporated. Nearly a century ago, Goethe, the famous pantheistic poet, proclaimed culture to be the great means of salvation to the world; but it was a culture, though Greek in its substance and form, which did not

disdain to borrow much that was beautiful from Christianity. The modern apostles of culture generally follow in the same track, but they are more like the old Roman philosophers in the spirit of cloudy though refined piety, and in the tone of ambiguous apology with which they try to resuscitate in new forms the old beliefs of Christianity. It need hardly be said that salvation by culture, whatever it may include, is a very different thing from salvation by Christ. It proceeds upon opposite principles and methods ; for, while God takes the initiative in the one case, and carries on the work to its completion, the initiative in the other case rests wholly with man, and the result depends wholly upon his own strenuous activity.

The object of this paper is to point out the weakness and defects of what we may fairly call the religion of culture in its relation to the higher wants of man. There are at least two widely different schools to be taken into account. There are those who are emphatic in the cry that man cannot live without God ; and they point to Jesus as the "reality of ideality and the ideality of reality." They will not mention our Saviour in the same breath with Plato or Mahomet or Luther : the collocation gives a jar to all their best feelings : while they have besides even a certain doctrine of sin—of sin represented in the unrelenting connexion that exists between moral causes and moral effects, but with no true doctrine of escape from the ruin caused by it. The other school may be justly described as atheistic, for their only deity seems to be Humanity—"an organised series of atoms which, when decorated with a capital letter, forms a very nice deity indeed." They see merits in all existing forms of religion, even in Paganism and Mahometanism, because they are all equally the necessary steps of an evolution toward that blessed day when we shall all worship each other. Mr. Richard Congreve is the English preacher of this "religion of humanity" which the Frenchman Comte launched upon the world a generation ago, and he officiates every Sabbath like an ordinary minister of religion, adapting the ritual of the churches to the necessities of Positivist devotion. This school must likewise include the new sect of Agnostics, including such names as William R. Greg, Leslie Stephen, and George H. Lewes, who yet hold by a religion of culture, on the same principle, we presume, as Mr. Mill believed in the possibility of a religion without believing in the existence of a God. We fear we must add, that, unlike as these two schools appear to be in their ostensible positions, there is a remarkable confluence and similarity in their practical results.

In considering the religion of culture, we are led to see, in the first place, that it is a *religion without prayer*. Mr. W. R. Greg admits that prayer is an original and nearly irresistible instinct ; and thus so far concedes that the instinct is at one with Christianity ; but then reason, science and logic are all against it ; a statement wholly destitute of proof. Can there be religion without worship ? Can there be worship without prayer ? Prayer implies dependence upon One higher than man, and religion is the spring of all large achievements, simply because the doers of all that is great and good borrow their strength from prayer, and see in the changes wrought by their hands the answers of Divine Wisdom and Love. The religion of culture has no spell to work with. Was there ever anything so empty as the religion

which Mr. Arnold would give us in the place of popular Protestantism? Is it much better than that which Mr. Greg would leave us? In the name of religion, he is the expounder of principles which would eat the heart out of all religion; and in the name of culture, he would destroy the root of all culture. If there is no personal God, but merely a "stream-of-tendency-not-ourselves," to which we must conform ourselves, where is the use of prayer? Does a theory of religious fatalism find room for its exercise? Yet Mr. Arnold talks, almost in Christian phrase, of the peace of Jesus as obtainable on the condition of merely conforming ourselves to "this-stream-of-tendency"; a thing utterly impossible, unless we can become fully convinced that "that stream" takes its spring in a Being of infinitely higher love than man's who wields an infinite power of control over the universe. "It is wise," says a modern writer, "to bear the inevitable, but not wise to feel happier because the 'stream-of-tendency' sweeps away a new treasure from our grasp." The beauty of the readiness of praying people to suffer loss, lies in the conviction that the trial is not the operation of a law merely, but that it is the appointment of a wise and loving Father. Is it too much to say that the highest social culture of the age, of which Mr. Arnold has made himself the eloquent expounder, has lost, through the want of prayer, the spell by which humanity is moved, while it still vainly strives to conjure with a charm from which all the magic has been stolen away?

In the second place, the religion of culture has *no consistent or appreciative apprehension of Truth*. The Christian idea is that *Truth* sanctifies, liberates, and saves; but it is the truth as it is in Jesus, contained in the form of sound words: "the faith once delivered to the saints." Those who hold with Mr. Leslie Stephen that there is no certainty about anything—a statement, however, which does not justify him as an Agnostic in saying there can be no certainty—and those who hold that it is not of the least consequence what we believe, so that our life is right, cannot be expected to value truth, as those do who assign to it a saving efficacy. The apostles of culture judge of opinions or doctrines, not by their objective truth, but by their use, their significance, their importance in the history of man. They speak of systems avowedly false as being as essential as truth itself to the right development of society and the upward movement of man. They boast of large and comprehensive views. But the width is unreal, as it is just the measure of the mind of the individual thinker; while no two thinkers can agree even when speculating upon the same point, truth being in their hands as fluent and formless as quicksilver. How different is Christianity with its "one Lord, one Faith, one Baptism!" Can we suppose a religion without a basis of dogma—without a positive body of truth?

In the third place, the religion of culture is without a true idea of *the connection between truth and goodness*. Mr. Arnold is a friend of the Church of England, he says, not because it teaches religious truth, but because it makes men rather better. It is surely rather Philistine, to use a phrase of his own, to say that the Church of England is little better than a police establishment; for it has undoubtedly another function more worthy of it than teaching goodness, namely, teaching that Divine Truth out of which all goodness

springs, and from which there is no certain test as to what is or is not good. A disciple of this school, who regards Jesus as the model of goodness and wisdom for universal man, says that it is not important or necessary to form any opinion concerning His true nature. Yet if we cannot trust the account which Jesus gives of Himself, can we trust Him about the ideal of goodness for humanity? How can we mould our life by the ideal of one whose own life was an illusion? Where is the guarantee for goodness, if truth is of little moment? Every day makes it more plain that the tendency of the religion of culture is to loosen our moral hold upon truth as the pledge and test of all that is aspiring, heroic, and good.

In the fourth place, the religion of culture is *without impulse*. Infidels themselves recognise the impulse there is in Christianity. "The love of Christ constraineth us." What a strange and unphilosophical idea is that of Mr. Leslie Stephen, that the strength of popular Christianity lies in the dread of hell! How could such a theory account for the joy of the martyrs at the stake? The assertion argues a profound ignorance of the human heart and of the forces that move it. But where is the impulse supplied by the religion of culture? Culture is preached as the opponent of anarchy, but it has been well shown that culture, when divorced from Christian guidance, is very liable to a neutral equipoise, an incapacity to resolve, a heartless indifference, which is but another phase of anarchy; while, on the other hand, as a thing essentially critical and destructive, it teaches us to despise vulgar errors, but does not teach us to put any great confidence in any authority such as this imperfect world can show. It may establish an equilibrium of doubt and misery; but it is powerless for good. All this is for want of an impulse. How can it be otherwise? How can we have light without a source of light, joy without a fountain of joy, peace without an object of trust? The sweetness and light which are exhibited as the peculiar characteristics of Hellenic culture, as distinguished from Hebraistic teaching, are excellent things, no doubt, but fire and strength are better. Where is there a fire like the love of Christ? Culture may have sympathy with all sorts of thought or feeling; but it tends to eliminate all force, leaving no muscle or will for any good purpose or practical effective work.

In the fifth place, the religion of culture tends naturally to *cynicism and the want of sympathy*. It was long ago remarked of this school that, by tending to make self-culture everything, it ended in Goethe's gospel of a heartless intellectual indifference. It begets a passionate contempt for all forms of enthusiasm, and especially for that which seems to be philanthropic. It is suggestive to reflect, however, following the remark of a leading journal, that in dealing with all public questions which touch upon public morality and the love of man, the middle classes of society, who are influenced by popular Christianity, are invariably right, and the cynical men of culture are invariably wrong. We see illustrations of the fact in the anti-slavery agitations, in the sympathy shown by the former with the Northern States of America, in the feeling excited among them by the Jamaica massacres, and by the Turkish atrocities in Bulgaria. The men of culture were

wrong on all these questions. A late traveller among African tribes defends cannibalism and polygamy. He is a free thinker. Again and again, the men of culture have been found wanting in that reverence, generosity and respect for the weak and poor, which is one of the deepest principles of Christianity; while they have as often enrolled themselves, to the scandal of justice and humanity, among the apologists of those who have been the merciless destroyers of life, the violators of human rights and public law. Mr. Goldwin Smith tells us that a zealous servant of science said to Agassiz that the age of real civilisation would have begun when you could go out and shoot a man for scientific purposes. Poor Lord Amberley thought that Agnosticism would afford a compensation to its votary for the loss of faith, in the quickened love of man which would be the result of the liberated energy needed formerly by the love of God. What a vain imagination! What is humanity? As one school of scientific culture counts no less than a hundred and fifty different species of man, where is the bond of unity between them or the claim to mutual help or love? The religion of culture has never yet founded a school of benevolence. We may be quite certain that when the religion of Christ is displaced by the religion of culture, social justice and generosity to the weak, will follow it from the world.

In the sixth place, the religion of culture is *without a high morality*. We do not deny that some of the apostles of culture set forth a lofty ideal, but so far as it is true, it is borrowed in its essential features from Christianity. It was the remark of John Foster that Christ's moral instructions had been commonly adopted by irreligious men, and had even improved infidels themselves. But, generally speaking, the religion of culture produces a character on which moral obligations sit rather loosely, and moral considerations are but little regarded. What other impression can we draw from that division of human life, according to which, while the Hebraistic teaching is held to cover four-fifths of life, and the Hellenistic only one-fifth, yet no provision is made in case of collision, for the notion of right asserting its supremacy over the notion of beauty? Does not the biography of culture confirm this impression? Principal Shairp says—"Goethe, the high priest of culture, loathes Luther, the preacher of righteousness." But what else can be expected from a man who was indifferent to all moral relations, who was cruel and unprincipled in his treatment of beautiful and loving women, who contracted a disgraceful alliance with a low-born woman whom he married only a short time before her death. Even Mill had a deep dislike to Goethe's moral character; and all the efforts of G. H. Lewes and others to vindicate the great poet against his own self-accusations only show the moral recklessness of the apostles of culture in their determination to sacrifice morality to art. Then, there is another school of culture which believes man to be a bundle of sensations, whose morality is a system of selfishness, and whose tendencies are toward a government of force unchecked by sentiment or affection. Mr. Goldwin Smith has said that society may have "a bad quarter of an hour" if the Materialists can get the world only for a time into their hands. There is nothing, he

says, to restrain the ordinary selfishness of man and to induce him, in the absence of actual coercion, to sacrifice his personal desires to the public good. Let us ask, in a word, who are they who make such inconveniently sharp distinctions between right and wrong?—distinctions which so often traverse the course of political expediency? Not the men of culture. One of themselves admits that the dogmatic strifes of the churches are but the expression of a wish to set up a higher standard of right and wrong.

In the seventh place, the religion of culture shows its weakness in the *presence of sorrow and death*. People of culture too often find a heaven in their little world of art, beauty, poetry, and song, while they seem to care little for that religion which rebukes their too selfish enjoyments. Yet how many of them are made, exceptionally, to feel the emptiness of life! The religion of culture is too often the religion of doubt, and doubt is misery. One of the school glorifies doubt, even "the doubt that weeps, that suffers, that bleeds," as a religion in itself; and another makes it the highway to truth and happiness. We admit that doubt has its place in human speculation—Richard Baxter himself saying that "nothing is more firmly believed, than that which hath once been doubted"—but it is a provisional state, and is full of distress while it lasts. However it may be, the religion of culture has few elements of consolation.

Take only the highest examples. Goethe said that during his long life he had not spent four happy days. Humboldt was a man entirely free from the vices or crimes that have often stained the lives of men of genius, yet he was far from a happy man, though he was the idol of his age and country: He says: "Sadness and displeasure of the world have increased in me. The atmosphere to me is gloomy and forbidding. It is hard to be Humboldt and to be obliged to confess this at the summit of honour and the fulness of glory." We have lately had the biography of Arthur Schopenhauer, the Pessimist philosopher, whose principle was, "it is safer to trust fear than faith," and who accordingly passed a wretched life of melancholy and distrust, with pistols always near him to protect him against imaginary enemies. He would never trust himself in the hands of a barber, and he dreaded epidemics. How different the attitude and spirit of eminent Christians in all the walks of literature, science, and philosophy! The religion of culture has no word of hope or comfort for the dying day. When Schopenhauer was dying he said, in spite of all his Buddhism, "Death holds for me no *Nirvāna*." Humboldt speaks of the terror of having reached seventy-six years of age. How different the words of an aged divine lately departed, "I am on the bright side of seventy!" Strauss, who died not long ago, acknowledged his forlornness and desolation; acknowledged that he felt alone in the universe, with no high intelligence to protect or care for him, with no hope beyond the grave, and, meanwhile, he said he felt the cruel indifference of Nature. Poetry and music were his only solace.

Mr. Greg will not demand assent to the doctrine of a future life from those who have not his instinct, though it is to him the most credible belief. Mill goes so far and no farther. This is all or nearly all that the religion of culture

can do for a world of dying men. For the sick of heart there is no healing, for the struggling spirit no guidance, and for the dying hour no light from a world beyond. How different the experience of the great Apostle—"I am now ready to be offered, and the time of my departure is at hand; henceforth there is laid up for me a crown of righteousness"—"willing rather, to be absent from the body and to be present with the Lord!"

On Complaining.

BY THE REV. W. SKINNER.

THE air is full of complaints. We hear them in the field and in the highway: in the street and on the exchange: in the cottage and in the hall: in the parlour and in the shop: in the pulpit and in the pew: in Parliament and in the clubs. Young and old, rich and poor, learned and unlearned, show a delight in hurling their invectives at anything and everything which for the moment seem to be adverse to their cherished hopes or their selfish desires. In spite of apprehensions never realised, and dark prophecies never fulfilled, the world goes on crowding its horizon with impending storm and filling the air with auguries of ill.

There is some ground, therefore, for those who affirm that complaining is a constitutional defect of humanity. Without a doubt, certain physical conditions, more or less abiding, do impel some to the gloomy side; but it needs no searching investigation to reach the conclusion that complaining is generally the result of a shortsighted and ignoble habit of discontent. Human nature is petulant as a little child, and is very apt to burst into passionate tears or ungovernable anger whenever its slightest wish is crossed, albeit that very wish, if gratified, might work its ruin. Your confirmed complainer is an ill-starred fellow: circumstances are ever set for him in an adverse current, business is always at its lowest ebb, friends misunderstand him, society does not appreciate his worth, and he is not so very much astonished at it after all, for society, he says (Church as well as State) is rotten to the core. His pathway through life has been a rough one. Every morning impalpable shadows hang out their terrors for him, and under every shadow as it falls he buries a cherished hope. The low monotone of his miserable existence might be expressed in Longfellow's lines:—

"My life is cold and dark and dreary:
It rains, and the wind is never weary.
My thoughts still cling to the mouldering past,
But the hopes of youth fall thick in the blast
And the days are dark and dreary."

Happily all complainers are not confirmed, and it is in the hope of reaching such and saving them from themselves, that these words are written. "But am I never to complain at all?" exclaims one. Am I to become a necessitarian, and meet the shock of life with stoical indifference, thankful if I can stand it, and perfectly resigned if it knocks me down? If you do,

we answer, it will be at the expense of your moral integrity and your spiritual life. There are times when we are called upon to cry aloud and spare not and to make our discontent very manifest until the cause of it be removed. All injustice and oppression, be they political, social, or domestic ; all neglect of the laws of health, of the discharge of duty, of the ties of brotherhood, and of every description of vice and sin, call upon us by their very existence for a righteous indignation and a resolute crusade against them. To silence the cry of complaint against these things is in a measure at least to acquiesce in them.

Then, again, "faithful are the wounds of a friend." Love—quick-eyed, far-seeing, unselfish love—may at times have occasion to complain somewhat bitterly. The object so fondly cherished may be dragging the plumes of manhood in the slime of sin, or may have swerved from the path of rectitude. What can love do, knowing the inevitable end, but complain ; criticise, if you will, sorrowfully but lovingly, in the hope of securing amendment ? This may be the beginning of nobler experiences.

But such complaining is not what we *complain* of ; it is the complaining of selfishness, indolence, and vanity against which we protest. More or less, we are all apt to give way to complaining, and therefore it is necessary for us to look at the unreasonableness, the unmanliness, and the sin of it, in order that we may never come under its condemnation. In a few words as possible we will try to show that the complainer, as we have defined him, is a sinner in a threefold relation.

He is a sinner against Society. Society, as we understand it, a community of human beings bound by the ties of a common nature, a nature which is as weak as it is strong. To lessen the smart if not the number of the ills of life and to add to its comfort, is one of Heaven's best boons to our sinful race. Society may exist, and doubtless does exist, in every clime and in every nation, but it can only reach its perfect development under the fostering influences of Christianity ; and for this reason that Christianity alone, in contradistinction to every system of religion and every code of laws, written or unwritten, contains the elements necessary for its cohesion—a perfect system of ethics inbreathed with a divine life, an uncompromising denial of self for the good of others, and a chivalrous protection of the weak and such as have been wounded in the battle of life. Society in our land is more or less Christianised, and thus we have it in many stages and phases of its development ; but the complainer, be he in what grade he may, always exerts a deleterious effect upon those with whom he comes in contact. He is the proverbial wet blanket, which if it does not chill you to the bone by a touch, yet fills the atmosphere with a humidity which has the effect of lowering the temperature of every one's feelings. Let that man be devoutly thankful who escapes if with a mental catarrh. Our complaining friend pours out his cornucopia of lamentation and anathema, heedless of the sensitive ear or the sympathetic heart. He is a Jeremiah and a Jonah rolled into one, and feels that he does well to be angry with the treatment he receives at the hands of men and the feet of circumstances. A child can see that your complainer is the most selfish of men : his talk is of nobody

and of nothing that does not affect himself; from behind his splenetic spectacles all seem to him of the same sickly colour, a colour which exists only to annoy him. This selfishness, to use another figure, is the most effectual disturber of society, and might fairly be called the social dynamite capable of scattering to the four winds of heaven the most compact circle ever formed by the parade of wealth or the spell of genius. How different is the effect upon others of those bright sunny beings whom we sometimes meet—alas! that it should be so rarely—in society. They come like a spring morning scattering light everywhere, while the air is vocal with music and the atmosphere saturated with ozone. They have their troubles like other people, but their troubles seem only as April showers, they weep themselves bright again, and earth and air and sky are the richer for them. These hopeful people are the salt of society, and where should we be if they should lose their saltiness?

The complainer sins against the Church. If it is a misfortune to meet with a complainer in general society, much more so is it to meet with one in the Church, for more than in the former, the peace and prosperity of the latter depends upon the hopefulness and the one-mindedness—to use an apostolic expression—of its members. In society, men can at the most exchange sentiments; but in the Church, heart throbs in sympathy with heart in the worship and the service of the one God and Father of all. Worship levels all distinctions of life and individual worth, for the worship of a church is, or should be, one breath of adoration, one wrestling of human weakness with Divine strength. One dissatisfied, querulous soul, out of harmony with the other worshippers, may be compared to one man of a company who have gathered round an electric machine; instead of presenting to his neighbour on either side of him a naked manly hand, he offers to each of them an insulator, and the communion, the fellowship with the mystic spirit, is broken.

It is no uncommon circumstance in the history of small churches that one member acts the unhappy part of the fly in the apothecary's ointment. At the prayer meeting he is for ever telling the Lord about the shortcomings, backslidings, and sins of His people. They are cold-hearted, selfish, worldly, unbelieving. The Church is like "the dry and parched earth": its glorious beauty is faded, withered up: an offence for God and man to look upon. Groaning in spirit, he says:—

"Look how we grovel here below,
Fond of these trifling toys:
Our souls can neither fly nor go
To reach eternal joys."

Then there comes the wailing cry, "How long, O Lord, how long?"

The same sad tale is repeated when the affairs of the Church are discussed in public or in private. If these are in a prosperous condition, the spiritual prosperity, he is sorry to remark, is not in the same proportion; and if there is "a shaking among the dry bones," as he terms it, there is sure to be a departure from the apostolic rule, that all things should "be done decently and in order." Now, it is the minister who is

rated for coldness and dulness in the pulpit, or for inactivity out of it, and *now*, the congregation or office-bearers are spoken of as hanging like dead weights upon the minister's heart. The complainer is ever seeing evils to be removed and work to be done, but he does not so much as touch one or the other with his own little finger.

A rather anomalous feature may be seen in the conduct of some of our modern Jeremiahs in matters ecclesiastical; with the badge of their denomination worn conspicuously upon their breast while they flaunt their colours in the face of Christendom, they are yet found pouring out bitter lamentations upon the state of matters within their own church, and at the same time lauding another system and people to the skies. Why, we ask, do they in the name of all that is honest and manly, receive the pay of a church whose servants they profess to be, but against which they can write and speak such bitter things, and why do they not take themselves off at once to the system they are never tired of praising? Why do they stand shivering on the brink, and fear to launch away? In the name of God, cries many an honest English heart, Come out and let us see what stuff you are made of.

We have a still more serious charge to prefer against the complainer: *He sins against his God*. In the *first* place he reflects upon His Wisdom. Our complainer may be one whose health or worldly prospects depend in a special manner upon the weather, and just hear him on what seems to be an unfavourable day. It rains, it snows, there is a drought, the wind blows from the east it may be, and he is prostrated with apprehension. His crops will be bad, his business will suffer; or his health will fail. What is this but doubting the wisdom of the Creator? It is as much as if the creature said—were I God, I should manage the regulation of the weather better than that. There is no doubt that if this language were thus translated to the grumbler, he would tremble at the thought, or resent the interpretation as false, but, nevertheless, so stands the unvarnished truth of the matter.

But further, a reflection is cast by the unreasoning complainer upon His most glorious attribute, Love. It is a time of severe trial. A dark shadow has fallen upon one member of a household, and he is a lunatic; death has rifled the home of its sweetest and best, or a painful malady has wrestled with the husband and father and thrown him upon a bed of languishing. The heart of the sufferer, or the hearts of his friends, are filled with a nameless anguish. "Why has come this smart?" cries the agonised heart. "If it be possible let this cup pass from me." Would God that every one could add, "Nevertheless, not my will but Thine be done!" But in the majority of instances, the spirit rises and swells with doubting thoughts, the horizon darkens, the stars disappear, and the soul is driven on into a dark, untrodden night. In not a few instances that night has been followed by no morning, for "the bright and morning star" was never able to penetrate the gloom. Many have sailed into a dim twilight, hoping yet to see a divine reason, yet never ceasing to complain and entertain a doubt as to the certainty of the Divine love. They seem incapable of getting out of the

thought, if God is perfect love, if He has no pleasure in His creature's pain, why does He allow me to suffer thus ?

"Ah me! we doubt the shining skies,
Seen through our shadows of offence,
And drown with our poor childish cries
The cradle hymn of kindly Providence."

Blessed is the heart that stills the voice of its complaint, and looking up to God, if through blinding tears, says, "Thou doest all things well ; on the other shore I may *see*, help me on this to *believe*."

In the last place, the complaining we have deprecated casts a reflection upon the Justice of God. He who is presumptuous enough to criticise God's ordering and government of the world in nature and Providence with respect to himself, if we may make the distinction, virtually says : God has not meted out to me even-handed justice. There is my neighbour, a worldly, godless man, his eyes stand out with fatness, he has all that heart and soul can wish, he has no trouble, and look at me ! I, who strive to be upright and Godfearing, seem to have all the loss and all the trouble that he should have, in addition to my fair share. Is that right ? Now, every man and woman must have made this comparison, and paid serious attention to the problem. We venture to remark that the only way to reach the solution is to follow the example of David under like circumstances, and go into the sanctuary of God, that is, into God's presence, and think the matter over there. Two thoughts will arise and put to silence all doubts. Have I less than I deserve ? Have I done anything to merit those blessings which He has withheld from me ? What heart, remembering all its coldness, its weakness, its fluctuations, to say nothing of its sins, will dare but to answer emphatically, No. He has not dealt with me as I deserve. He has been infinite in mercy. The second thought is, Do my disappointments or my troubles outnumber my blessings ? Am I so poor as I imagine ? He who will honestly weigh his circumstances will find that his troubles kick the beam, and that if he would number up his blessings he cannot, for they are as the sand of the sea for multitude. "Oh that men would praise the Lord for His goodness, and His wonderful works to the children of men."

Let every one, then, especially every Christian, look more at the bright side of his life than at the dark, rejoicing exceedingly at the former, and saying with Whittier of the latter, —

"Oh, why and whither ? God knows all,
I only know that He is good,
And that whatever may befall,
Or here or there, must be the best that could."

Job's Testimony about Himself as a Believer.

BY REV. DR. GUTHRIE.

"And though after my skin worms destroy this body, yet in my flesh shall I see God ; Whom I shall see for myself, and mine eyes shall behold, and not another ; though my reins be consumed within me."—JOB, xix. 26, 27.

FROM Job's longing for a permanent memorial, and Job's testimony to the Redeemer, we now turn to the testimony which the patriarch has to give concerning himself. They all revolve on one axle—FAITH. His objective faith we saw in our last. It is his subjective faith with which we have now to do.

I. Job's faith was *his own* ; intensely personal and appropriating : "I know that *my* Redeemer liveth"—not Adam's, Abel's, or Noah's Redeemer, not merely "the Redeemer of God's elect"—but "*my* Redeemer." Less than this would have been less than the faith "that overcometh ;" and the bearer of a Gospel too stinted to warrant this would have been to him the most miserable of all his "miserable comforters." Such little words as "*my*" are the life and nerve of faith's vocabulary. Had Job been called on to reconsider his manifesto before handing it to the sculptor to engrave in the rock, that little word "*my*" would have been the last he would have consented to cancel. It denoted his last hold, or grasp, to forego which would be utter ruin, and to retain which was not only safety but infinitude of good. His health and wealth were gone ; his children were gone ; and as those "miserable comforters" showed, his last friendships had disappeared. His wife indeed remained, and inexpressibly much would that have meant had she but remained as a wife ; but she remained to be only his cruelest cross, and to embitter, by her godless counsels, his woeful days. His only hold then was to cling to the Redeemer as his *Own*, his *One*, his *All* ; and to Him he clung as with a death's-grasp, with the tenacity of true, appropriating, personal faith, while his nearest and dearest abandoned him, while his dependents reviled him, and the wreck of his wonted grandeur lay strewn all around him.

Thus did Job. Thus let us do. Our warrant is not what we find in ourselves, as better than others, or even as better than our former selves, but in the precious Gospel truth that God is to us "the God of peace" as the God and Father and gracious Giver of that divine-human Redeemer "who gave Himself a ransom for all," and therefore for us. In the pure effulgence of this "glorious Gospel of the blessed God," in "words legible only by the light they give," without any reflex or circuitous regard to our own experiences, which would only stir dust before our eyes, faith sees in Jesus all it wants, and straightway exclaims, with Job, "*My* Redeemer !"—with Thomas, "*My* Lord and *my* God !"—with Paul, "He loved *me*, and gave Himself for *me* !" And with the sweet singer of Israel, and the true and good of all times, who never tire of harping on that same string : "I will

love Thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."

II. Job's faith had a strength and consistency that amounted to *knowledge*. "I *know* that my Redeemer liveth," not I trust, I hope, or even I believe, but "I *know*." "If we receive the witness of man, the witness of God is greater." For this reason, and because that witness, or Gospel testimony, is so self-luminous, and so adapted to our case, the faith of it is called in Scripture not only the belief but "the *knowledge* of the truth." And the favourite language of faith has ever been "I *know*." Thus Martha says, "I *know* that my brother shall rise again." Thus Paul says, "I *know* in whom I have believed"; and in this same certitude of faith Job here says, "I *know* that my Redeemer liveth." Of all knowledge this is the deepest, the best, and the last. Bishop Beveridge, on his deathbed, lost all knowledge of his friends. "Do you know me?" asked one of his chief clerical brethren. "Who are you?" was the blank reply; and on being told who, he rejoined, "I do not know you." The same experiment was repeated with another friend; and even with his own wife; in both cases with the same result. The happy thought then occurred to one of these friends to ask, "Well, Bishop Beveridge, do you know the Lord Jesus Christ?" "Jesus Christ!" exclaimed he in reply, revived by the charm that lay in that name of names: "Yes, I have known Him these forty years. Precious Saviour! He is my only hope."

Ah, how many, on this vital theme, have failed to rise above the foggy horizon of vague and half-whispered hopes to that spiritual empyrean where faith becomes knowledge. These vague hopes may suffice while fair weather lasts, but the storm, though far less violent than that which beat on Job, will snap them like a spider's web. A thread may seem to bind a giant while he sleeps; but let him, Samson-like, awake and shake himself, and what will it avail? A cord may seem to moor a man-of-war while it rests motionless on the placid deep, but the slightest movement parts it like gossamer. That fierce tornado wrenched from Job his earthly all, and tossed everything dear to him in sportive fury to the winds of heaven. Mooring after mooring gave way, including tender ties that intertwined themselves with his very heart-strings; but one yet remained—the mooring of faith, faith strong to the degree of knowledge—and with it hope, that "anchor of the soul both sure and steadfast." That was all, but that was enough—enough to live with, enough to die with. "By faith we stand." "By faith we walk." By faith we run, "looking unto Jesus." By faith we triumph, for the conflict is a "fight of faith," and "this is the victory that overcometh the world, even our faith." We "overcome through the blood of the Lamb," or through faith in the Redeemer and His ransom. Such power lies in the watchword, "I *know* in whom I have believed."

III. It is thus already manifest that Job's faith was of a fibre that was *proof against all earthly trial*, even to the last and the worst. Never was man so tried as he, except his Antitype, "the Man of Sorrows." This very chapter contains an affecting recital of his woes, culminating in the most

plaintive of cries (see verses 14-19, 21.) His barque was fast foundering ; but to him, as to the disciples long after, the form of the Redeemer appeared walking on the crest of the billow. With the eye of faith he saw Him ; with the ear of faith he heard His assuring word, "It is I : be not afraid." And with the grasp of faith he clung to Him ; not, like the sinking Peter, with the distracted cry, "Lord save me, I perish !" but in the collected repose of his own assured faith, "I know that my Redeemer liveth." He well knew that the hand that smote must be the hand to heal. He has just exclaimed, "The hand of God is upon me ;" and now he expresses the confidence that the same hand will sustain, and in due time deliver. This is the soul of his golden saying, "Though He slay me, yet will I trust in Him." That rending storm shook him from his earthly state—from his friends, from his very self, and wafted him "into the secret place of the Most High, under the shadow of the Almighty." "I said, I will die in my nest," owned the patriarch ; but, in providential wisdom and love, God shook that nest, and said to him, "Arise ye and depart, for this is not your rest." God dealt with him as He did with Israel (Deut. xxxii. 11, 12) : "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings : so the Lord alone did lead him, and there was no strange God with him."

IV. It was a faith that *triumphed over the fear of death* ; for in Job's belief, death was near. The breath of the grim king was already freezing his vitals. His wasted frame seemed to him as ready for the graves, as the graves, he said, were ready for it. It was an outworn vesture of flesh which fell disease had rent. Its condition may be inferred from the expressive words in ver. 20 : "I am escaped with the skin of my teeth." His malady had overspread his body with an envelopment of angry sores, whose corroding action, he here tells us, had left him no skin except the enamel of his teeth. But his faith remained. His consciousness of integrity—"that column of true majesty in man"—was as erect and stable as ever. He knew that his Redeemer lived, and would stand at the latter day upon the earth. Hence he nobly adds : "Though after my skin, worms destroy this body, yet in my flesh shall I see God." Here several words have been supplied by our translators. A simpler rendering would be,—*"Though after my skin, this too should be destroyed, yet, out of my flesh shall I see God."* The skin was already dead and destroyed ; and he adds, "though this"—meaning his body, should drop after it into destruction, no matter ; all shall yet be well. The word "body," it will be observed, is not one of Job's words. It is the thing Job meant ; but he does not choose to express it. Why ? Probably because he would not dignify with the name of body so unsightly a mass as it had now become ; he would not recognise it as the image of his former self. And so, pointing to it, perhaps, with his hand, he says, "Though, after my skin, already gone, this"—without naming it—"this poor, pitiable mass of wasted flesh, should likewise perish, yet have I an infinitely counterbalancing portion in my God."

What an animating example. In Job we have the lot of man in its extremes—in its best estate, and in its worst. "Look on this picture and

on this;" on Job the prosperous, and Job the abject. Once, kings might have stood awed in his presence, or fallen at his feet, and asked his patriarchal benediction; now, none so poor "to do him reverence." Compare chapter xxix. 7—11 with chapter xix. 13—22. Left alone, yet able to say with his Redeemer, "I am not alone, for my Father is with me," he turns from earth to heaven, from man to God. Such a time must one day come to us all. Happy will it be if it then finds us triumphant with a faith like Job's. "Death's terror is the mountain faith removes."

V. The patriarch's faith assured him of *eternal blessedness with God, beyond death* and the grave.

First, it embraced the *immortality* of the soul, and its separate and happy existence after death. Instead of the expression, "*in my flesh*," in ver. 26, we prefer the marginal rendering "*out of my flesh*." The preposition in the original is not that which corresponds to our word "*in*," but is equivalent to "*from*," or "*out of*." Still, it is conceivable that the meaning might be nearly the same; for Job may possibly have meant that he would see God "*out of his flesh*" in the same sense that one may be said to see any object *out of his house*—that is, as himself in the flesh, and his soul looking forth therefrom on God, when its corporeal tenement shall have been restored to it on the resurrection morn. And so, accordingly, many do understand it, leaving it a matter of indifference whether you translate the preposition by "*in*" or "*from*."

But there is another sense that remains, and which, I believe, to be the correct one—first, because it is much the more natural sense; and next, because, for reasons already given, I do not think it is the Resurrection that is here spoken of, but Christ's Incarnation—not His second coming, but His first. That other sense is, that Job, no longer *in* his flesh, but *out of* it, in his disembodied state (the body being now in the grave), should, in his free emancipated spirit, see God in heaven. In other words, when death came—and Job felt already as one standing face to face with death—and when his body should go, as his skin had done before it, into decay and dissolution, still there remained his nobler part, his deathless soul, which, as spirit with spirit, should be blessed along with the redeemed in the pure and celestial vision of God.

Secondly, Job anticipates with rapture that he would then see God to be *on his side*. Many and grievous were the charges his harsh friends had brought against him; he appealed from them all to his Divine Friend in Heaven. As he says elsewhere, "My record is in Heaven, my witness is on high." The God whom I am about to see, when I escape from this wretched flesh, He will "bring forth my judgment to the light, and my righteousness as the noonday." "Let me fall into the hands of the Lord now, for very great are His mercies, but let me not fall into the hands of man." Now where does Job express this? In verse 27, when rightly rendered, in the triumphant words: "Whom I shall see to be *for me*, and not *against me*." The expression "*for myself*" is literally "*for me*," or on my side. The connected expression, "*and not another*" is literally "*and not an alien*" or *stranger*—that is, to *me*; a word used here, as often else—

where, in the sense of *enemy*; and for an obvious reason. In that rude age, when foreigners made their appearance it was too commonly as enemies rather than as friends; it was too often not as peaceful traders, but as martial invaders. Hence the word *alien*, *foreigner*, or *stranger*, became a convertible term for an *enemy*; as in that passage in Hebrews xi. that mentions "the armies of the *aliens*;" the expression then is, "Whom I shall see to be *for me*, and not to be a stranger or enemy to me"—that is, "Whom I shall find to be on my side, and not like you, my harsh friends, to be against me." Ah, what a precious hope, what a glorious alternative! "If God be for us, who can be against us?"

It only remains to observe, finally, that Job's hopes of bliss all pointed to the glorious *vision of God*, whom he expected to see as his highest good, his reward, his exceeding joy, his God, his guide, his portion for ever. This constitutes the heaven of heaven that God is there, that Christ is there, that the Divine Spirit is there, that the Three-One God of Salvation is specially and everlastingly there. That heavenly city, that metropolis of the universe, "hath no need of the sun, neither of the moon, to shine in it, for the glory of the Lord doth lighten it, and the Lamb is the light thereof." Happy place, and happy patriarch who felt sure of it, and of soon being in it! And happy the poorest and most toilworn and care-stricken of men who, while sharing with Job in his trials, shares also his faith; knows his Redeemer; knows that He has died, and died for him; knows that He lives, and lives for him; knows that His sin-atonement blood has answered for him, being shed for him as it was shed for all; and knows that, when death throws open to him the doors into the Eternal Kingdom, his soul shall vault out of its prison of clay, and be received by Jesus into the many mansions of the blest, there to hunger no more, to thirst no more, to weep no more, and, better than all, to sin no more, but to be a fit subject and citizen, henceforth and for ever,

"In the blest kingdoms meek of joy and love,
Where entertain him all the saints above,
In solemn troops and sweet societies,
That sing, and singing, in their glory move,
And wipe the tears for ever from his eyes."

The Cry for Spiritual Freedom in the Established Church.

BY THE REV. J. BALDWIN BROWN, B.A.

THE appeal which has just been addressed to the Archbishops and Bishops of the Established Church, and which bears the signatures of some of its ablest and most influential ministers, marks, if we mistake not, a very important step for the development of that great question which underlies all other questions, and which is ripening for settlement in England with a rapidity that is truly marvellous, and seems to surprise equally both the

friends of Establishment and its foes. The importance of the manifesto depends in the first place on the weight of the names that are attached to it, and to the fact that they are as a rule men who have kept aloof from the arena of political and ecclesiastical agitation, and who evidently put themselves forward under the pressure of a strong sense of duty, which may be regarded as a kind of gauge of the force of the pressure which is behind. Many of them are men of dignified and eminent position, and of the highest reputation as scholars, and not a few of them occupy posts of the first importance as teachers; and are likely therefore to act with cautious deliberation in so grave a matter as this. When such men as the Dean of St. Paul's, the Provost of Eton, and the Warden of Keble College join in such a memorial, it at least means that a crisis is at hand in the history of the Established Church—National we refuse to call it. The gravity of the document is further enhanced by the nature of its contents; it is distinctly a cry for spiritual freedom within the Established pale. And the yearning for freedom is always ominous to systems which aim at repression rather than development, and have more faith in the regulating power of legal enactments than in the regulative method of the Spirit of Life. The cry for freedom too is apt to be contagious; it works like leaven and multiplies its force; it is like the vital pressure of a growing plant, which is, according to its measure, about the most resistless of all things; it will work its tender, delicate shoots through stone walls or hard rock, but it *will* out to the air and to the sun. So the cry for liberty in a law-bound system like that of our Anglican Establishment, uttered not by men who are professed or accustomed agitators, but by men of dignity and gravity, to whom the present order of things has brought honours and emoluments and a just influence which they value more highly than either, and who therefore would be the last men, unless pressed by duty, to agitate for change, is a sign full of significance, which those who idolise the Erastian idea may well regard with grave anxiety, while we who have won and who hold firmly our liberties as Christians may well rejoice in it as a sign of life, and therefore, according to the old adage, a sign of hope.

The question of Church Establishment, or the relations of the Church to the State generally, is the irrepressible question of the day. It underlies, as we have said, all other questions, and when society is deeply stirred, as it is in these days, the spiritual interests of men assert their supremacy and reveal how closely they are intertwined with their secular concerns and activities. While the Agnostic school is assuring us that these are ancient and worn-out questions, and may be dismissed from the field of man's practical thought and life; while Mr. John Morley in the *Fortnightly Review* took to spelling God with a small "g," as though the very name were an effete symbol whose significance is utterly exhausted, the questions which concern man's spiritual being, relation, and destiny, are forcing themselves to the front in every state in Christendom, are creating the most deadly jealousies and antagonisms which distract society, and threaten—for is not the "Roman question" stirring again and arraying its partisans—to renew the struggle which filled Europe with its clamour centuries ago. The intellectual revival

of which we hear so much in a boastful strain is really a universal revival. It is the stirring of humanity through the whole field of its capacity and energy. Bodily exercise, art, literature, commerce, dress, manners, as well as invention and discovery, have felt the quickening breath ; in every direction there has been a marvellous stirring of human energy and upheaval of human force, and as always, as of right, religion is found to be in the van. The very vehemence with which we are constantly assured that the religious stage of man's development is over, and that the philosophers will henceforth have the field to themselves, but stirs the religious spirit to more energetic activity. All churches, all religious associations are developing new zeal and intensity of purpose ; the battle of rival creeds and parties is being fought out with a vigour only paralleled in ages in which religion ruled all the sphere ; while religious ideas, emotions and aspirations are mixing themselves to an extent wholly unprecedented with all the political and social movements of Christian society.

This spirit of revival, this time of refreshing, has fallen also on the Anglican Church. There is the stir of vital activity in all its sections. Even the old "high and dry" party, the driest branch perhaps in Christendom, and that is saying much, has felt the glow of the quickening fire. It would be difficult to find now anywhere about England such specimens of helpless, voiceless, useless shepherds, as were alas ! not very uncommon in the Anglican pale a generation or two ago. And the party which during our time has had perhaps the warmest glow of life in it, the High Church party, has felt the full force of the revival, and has developed itself with a rapidity and energy which is the most striking religious phenomenon of our times. It is inevitable that as this living force within the Church seeks free vent and play, the legal bands which compress it and maintain something like organic form, something which looks like a national church, by external pressure, should cramp and torment it. The bands become bonds when the free spirit within presses against them—and this is precisely what is happening now. This cry for freedom is wrung out of the miserable helplessness of the Church ; its utter want of power to adjust itself healthfully to the ever new conditions around it, and to move freely in step with the advancing secular life of the times. The pain, the sense of shame and wrong, has now become intolerable ; hence the earnest appeal of these eminent and able Churchmen to their spiritual leaders and rulers to find some means of relief before it is too late, before the Church sinks back hopelessly into the wake of the progress of society.

To us the very saddest feature of the estate of the Anglican Church has been the privation of spiritual freedom to which its establishment doomed it. One of the chief "notes of life" in a church, or in anything else that is living, is growth, power of expansion, progress, healthful adjustment to the new conditions around it which are always arising through "the process of the suns." This by her legal constitution the Anglican Church has wholly lost. She is fixed as a limpet to her legal rock while all is in flow around her. Is it a question how she can best adjust her Creeds and her services to the new light and the new needs of the times ? She must listen while paid advocates

argue wearily what was the exact shade of meaning in a word or the precise significance of a place or a posture three hundred years ago. When lawyers have settled that, she must be bound by it, and keep to it while the current of progress drifts by. Other Churches can mould their words and deeds so as to bring out the harmony between the essential truth of the Gospel and the ever-widening ideas and needs of men. From this the Church of England is debarred; it is bound formally at any rate to the ideas and forms of three hundred years ago. Who can wonder that in these days of revived earnestness, when science is displaying such living freedom and determined honesty in quest of truth, when there is the stir and the strain of progress everywhere around, zealous and high-minded Churchmen realise in bitterness of soul how helpless is their Church, in comparison with the power of other religious communities to act freely and to adapt their ministrations to the new ideas and needs of their times.

So far as this address is a cry for freedom, it will have the hearty sympathy of Nonconformists. We desire nothing so much for the Church of England as that she should be free as a Church to think, to plan, and to act as a Church, not as a State instrument, on the community. But then we see clearly that this is only possible by renouncing the external advantages of an unholy alliance, for in its present form we hold the relation to be open to that reproach. The cry for freedom, the stirring of the spirit within its legal bondage, has our deep sympathy; it is the cry of Christian hearts, and wins response from Christian hearts; but we fear that we should have little sympathy with any scheme which might be developed by the memorialists, for the purpose of realising this spiritual freedom within the bounds of an Established Church.

We can adopt the sympathetic tone because the memorial seems to us just a cry for freedom and little more. It is really hardly articulate; it is as the voice of "children crying for the light, and with no language but a cry." The document is singularly and we imagine purposely reticent as to what is to be done to secure and enjoy the freedom which is desired. "The voice of the Church is to be heard." That is the vaguest and safest of all ecclesiastical demands, because the difficulty only arises when the question has to be settled as to how the voice of the Church shall find expression and what weight it shall bear. The memorial is cautiously vague on this point, because the memorialists would probably find it impossible to agree upon a scheme which would be generally acceptable to their supporters; and if they did agree upon a scheme, it is simply certain that the nation would not agree to it, and would resist to the last extremity the attempt to add new ecclesiastical fetters to the legal ones by which the establishment is already constrained. The voice of the Church on the lips of this school means the voice of a governing body at any rate under strong clerical influence; one eminent member of the party writes to say that he would be disposed to accept the voice of the Church from the lips of the Episcopal Synod. If that or any other deliverance of the voice of the Church were to be made in any way to have the force of law, it would simply make the present bondage more intolerable still. Miserable as is the present state of

things, we can easily conceive of a worse state. The memorialists themselves we believe would shrink back with distress and dread from the confusion which would arise were the attempt made in earnest, first to discover the voice of the Church through the wranglings of Convocation *however constituted*; and then to persuade the Parliament of England to accept it as the guide to a legislation to which the nation as a nation would theoretically be compelled to bow. The attempt is absolutely hopeless. The dream of freedom on such a basis is an utterly baseless dream. There is but one freedom of the church which secures the liberty of the Christian people, and the liberty of their teachers, while it robs them of the power to impose on the Church the yoke of bondage, and at the same time is fraught with no menace to the freedom and progress of secular society—the liberty of each Christian community, free from all State supervision or control, to regulate its doctrines and discipline according to its understanding of the principles and precepts of the Word of God.

Trust.

I CANNOT see, with my small human sight,
 Why God should lead this way or that for me ;
 I only know He saith, "Child, follow Me."
 But I can trust.

I know not why my path should be at times
 So straitly hedged, so strangely barred before ;
 I only know God could keep wide the door.
 But I can trust.

I find no answer, often, when beset
 With questions fierce and subtle on my way,
 And often have but strength to faintly pray.
 But I can trust.

I often wonder, as with trembling hand
 I cast the seed along the furrowed ground,
 If ripened fruit for God will there be found ;
 But I can trust.

I cannot know why suddenly the storm
 Should rage so fiercely round me in its wrath ;
 But this I know, God watches all my path—
 And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight ;
Nor know if for me waits the dark or light ;
But I can trust.

I have no power to look across the tide,
To see while here, the land beyond the river ;
But this I know, I shall be God's for ever ;
So I can trust.

For a Departure.

No more death nor sorrow nor crying
Where He is gone before ;
To be with Christ, the glad soul flying,
Has passed the pearly door.

Has passed the door that shuts out sighing,
Sickness and pain and night ;
No more death nor sorrow nor crying ;
And God Himself the Light.

Fulness of joy ; the life undying ;
Riches of glory stored ;
No more death nor sorrow nor crying,
For ever with the Lord.

G. R.

Literary Notices.

A Dictionary of Christian Biography, Literature, Sects, and Doctrines.

Being a continuation of "The Dictionary of the Bible." Edited by WILLIAM SMITH, D.C.L., LL.D., and HENRY WACE, M.A., Professor of Ecclesiastical History in King's College, London, &c. Vol. I., A—D. (John Murray.)

The first volume of this "Dictionary of Christian Biography" has followed rapidly after the publication of the first volume of the companion "Dictionary of Christian Antiquities." It is obvious, by a glance at the list of contributors, that the two works are parts of one comprehensive encyclopædia of Ecclesiastical History, and that they will form a worthy supplement to the valuable "Dictionary of the Bible" which was edited by Dr. William Smith. Many of the articles in these new works cover ground already traversed by the "Dictionary of the Bible," and by the "Dictionary of Greek and Roman Biography." The latter work, up to the present time, has been one of the most available sources of information, with reference to those Roman Emperors or Greek authors whose political or literary activity clashed

with the nascent energies of the Christian Church, or in other ways modified its development. It has also been an authority on the work and career of some of the greatest Patristic writers. The "Dictionary of Christian Biography and Literature" necessarily contains numerous articles on the same subjects, and, for the most part, by new hands. The new memoirs of Augustine, Apollonius of Tyana, Chrysostom, Cyprian, Constantine, Diocletian, and many others, deal more exclusively than the previous Dictionary professed to do with the ecclesiastical bearing of the policy of great emperors, critics, or churchmen. The volume before us is the work of a noble group of competent writers, many of whom are known to have made a special study of the themes on which they have here expended their strength. Thus Dr. de Pressensé writes the biography of *Augustine*, Dr. Bright those of *Athanasius* and *Cyril* of Alexandria, Mr. Swainson the article on *Creeds*, Dr. Ginsberg that on *the Cabalah*, Professor Cowell that on *Buddhism*, Dr. Westcott the life of *Ambrose*. The volume is enriched by the labours of Dr. Salmon, Dr. Lightfoot, and Mr. Hort, as well as by the accomplished and masterly handling of numerous editors—Drs. Smith, Westcott, and Lightfoot being responsible for the earlier portions, and Dr. Smith and Mr. Wace for the later portions of this instalment of the work. The Editors have allowed men of various ecclesiastical sympathies and different schools of learning to speak, and to do so, as we presume, on their own authority. It is too obvious to require assertion that Dr. de Pressensé will not be held responsible for the extreme High Churchism of Mr. E. S. Foulkes, in his articles, *Church and Baptism*; nor will Dr. Ginsberg, Dr. Milligan, Mr. Philip Smith, or many of the Liberal Anglicans, such as Dean Stanley, Dr. Jacob, or Mr. Ll. Davies, be compromised by the close proximity of the strongly-expressed sacerdotalism of other writers. The volume professes to deal with the first eight centuries of the Christian Church, and to treat them historically. Modern historians have not yet been particularly conspicuous for their freedom from ecclesiastical, theological, or political bias; and they find it, we suppose, no easy task to conceal the standpoint from which they view the past. The consequence is, that most historical treatises have a strongly marked polemical strand voluntarily or involuntarily woven into their workmanship. It may be too much to ask, that ecclesiastical biographers who write in concert should obliterate their ordinary selves. Certainly some of them have not done so in the work before us.

We have been struck with the care and high ability displayed by Dr. Benson in his article on *Cyprian*, with the research involved in his exposition of Cyprian's heretical view on the subject of "re-baptism," and with the disentanglement of the biographical confusion in which the African Bishop's career has been left by others. The article on *Donatism* is temperately written by Mr. J. Mee Fuller, and is a valuable treatment of this early and extraordinary protest against the interference of the civil power with the affairs of the Church, and of this early witness to the craving of the Christian consciousness after purity of Church communion, and after the moral and ceremonial sanctity of the ministers and administrators of the sacraments. The conflict between the Church of the Donatists and the Catholics is so represented in numerous articles of the Dictionary as to give on every occasion the palm to the latter, both in their spirit, their consistency, their intelligence, and honour. The Donatists were indeed crushed and silenced, and at last disappeared when the African Church itself was scattered and desolated. They did, however, bear a testimony in a one-sided way, and unfortunately, with disreputable associates, to a principle which is becoming more and more the law of nations and churches. Students may there find, what was almost unattainable

before, a history of the whole movement. One of the most interesting dissertations in the present volume is Professor Cowell's comprehensive article on Buddhism. The voluminous literature existing on this fascinating theme is almost uniformly one-sided, and gives partial views of the doctrine and discipline of Buddhists, coloured by the local and national associations, not only of its modern explorers, but of its sacred books themselves. Mr. Cowell has put into small compass a more Catholic interpretation of the facts, and gives conclusions based not only on Pali and Sanscrit, but Tibetan, Nepaulese, Burman, Cingalese, and Chinese authorities.

Great pains have been taken by the Editors to give the names of hundreds of characters who just figure, once or twice, in ancient patristic literature; and we should remark that special attention in this respect has been devoted to the early British and English names. Thus, it is interesting to find a column devoted to *Dubric*, the Archbishop of Caerleon, mentioned in Tennyson's "Coming of Arthur." Why is there no article on "Arthur" himself? It must be difficult to determine the space for these multifarious themes and the uniformity of plan on which it can be arranged. We have been astonished at the brevity of some articles, and the affluence and compass of others. The help the volume will afford to students of early Church History will be invaluable. We congratulate the Editors on this instalment of a work which is a new testimony to the breadth and thoroughness of English scholarship, and which will conduce in the main to manly, intelligent, and more charitable estimates of the men and days that are gone.

The Temptation in the Wilderness; or, The Conflict and Victory of the Son of Man. By E. REEVES PALMER, M.A. (John Snow & Co.)

The bare adjustment of the mere terms of the problem which Mr. Palmer has endeavoured to state and to solve, is one of the most solemn and difficult within the range of Christian Theology. The conflict of the Incarnate Son of God who is the Son of Man, with Evil, and that in the form of temptation to acts which clash with the Supreme Will, with the very ideal of right, suggests one by one all the tremendous inquiries that have ever occupied Christian thinkers, touching the nature of evil, the Person of the Christ, the significance of His work, and the positive effects of it upon the condition of Humanity. Mr. Palmer has done wisely to leave the literature of the question untouched, and apparently to think out the subject for himself. He has done so with reverence and subtlety of thought, with extreme modesty, and without a line of ostentatious claim or ambitious rhetoric. The volume deserves, and will repay the careful perusal of all who wish to understand the significance of this unique page in the history of divine revelation. The subject is so closely and carefully reasoned out, and embraces so many intimately-related questions, that we should find it no easy task to condense the argument. A few salient points only we will attempt to indicate. The reader must not expect to find an elaborate, exegetical, or homiletic treatment of the evangelical narrative. So far as the chief historic features of the temptation are concerned, the author has nothing more to say to us than may be found in numerous commentaries and "lives" of Jesus. We do not complain of this, or of the omission of sundry exegetical points which have secured the attention of Harmonists and Commentators, for our author is concerned with more fundamental and deeper inquiries. He does not think it necessary to discuss the personality of the Tempter, and argues that the fact of temptation is independent of the agency by which it was effected. To us, tendencies from without which make for evil, and that have no personal centre, are almost as vague as "streams of tendency which make for righteousness." The sinlessness of

the humanity of Jesus—which is the pivot of Mr. Palmer's argument—the fact that He had “no sinful tendencies” in Himself, inasmuch as the thoughts of sin were presented as real temptations, and became great sufferings to His consciousness, constitutes the most powerful reason that exists for attributing personality to the Tempter. Our author is, however, more concerned with the relation between the temptation of the first man and the temptation of the Second Man. He argues with much ingenuity, that the “probation of Humanity” was renewed in “the fulness of times.” The first temptation *would* have issued, if finite man had withstood it, in his securing the absolute impeccability of God—the *non posse peccare*, in place of the *posse non peccare*; but man fell and propagated his own sinful tendencies. The Incarnate Son was related to, and embodied in humanity, in every respect except these tendencies. He was not merely innocent but holy, and He condescended to encounter the experience of temptation in human nature, and to win for it the perfect, absolute, secure, untemptable holiness of God. Humanity was for all who are His spiritual children, perfectly renewed in Him, and the new nature cannot sin because it is born of God. To guard against the fearful abuse to which this doctrine might lead, Mr. Palmer endeavours to show, that all the children of Christ inherit the evil tendencies of “the flesh,” against which their new and sinless nature is at war, and thus that which was excruciating *suffering* to Christ, is ceaseless *conflict* to the Christian. Yet he argues, that the method in which the Christian is to gain the victory is that adopted by Christ. The effects of the victory of Christ upon Himself and His Messianic career, and its bearing upon the nature of sin, holiness and redemption, are handled admirably and with much originality. We have called special attention to this volume, for though there are some conclusions in which we should differ from the writer, it gives us extreme pleasure to find one of our younger ministers indicating such a wide range of thought, and treating with so much ability, and maturity of wisdom, one of the great problems of metaphysical and practical theology.

The Training of the Twelve; or, Passages out of the Gospels, exhibiting the Twelve Disciples of Jesus under discipline for the Apostleship. Second Edition, revised and improved. By ALEXANDER BALMAIN BRUCE, D.D., Professor of Theology, Free Church College, Glasgow. (T. and T. Clark. 1877.)

The erudite and suggestive work of Dr. Bruce on “The Humiliation of Christ” has given him a high place among the scientific theologians of our day. We are glad, however, that he has not disturbed the practical, ethical, and deeply-religious character of the present treatise, in the revised edition with which he has favoured us. He is abundantly alive to the bearing of modern critical science upon his argument, and by brief footnotes has revealed the numerous shoals and quicksands, which recent writers tell us they find beneath the gleaming waters of the river of life. But the argument and exposition are, however, independent of the tone and fears of current rationalism, and a new support is found for our strongest evangelical faith, in this attempt of our author to present the mighty moral influence to which “the twelve” Apostles were submitted in their contact with the Divine Lord.

Those teachings of the Master which had as their prime aim the preparation of the earliest group of His witnesses to do their commanding work are admirably classified, and progressively unfolded by our author. He is singularly happy in his treatment of the successive instructions given by the Lord with reference to His

death and resurrection, as also in his comments on the great discourse delivered at Capernaum, with reference to the "Bread of Life." Without entering into the controversies, that have enveloped its exegesis, he gives a remarkably clear and impressive interpretation of the solemn words themselves, and of the special sifting of the disciples intended by their utterance, at a time when the people would have come by force to have made Christ a king.

Dr. Bruce's exposition of the valedictory discourses—"The Dying Parent and the Little Ones," "The Dying Charge to the Future Apostles"—and his method of presenting the first power of the Resurrection, as "too good news to be true," are very instructive and helpful. This volume traverses a large portion of the ground taken possession of by Stier, in his "Words of the Lord Jesus"—but especially those "words," which became the armour and the weapon and ægis of the glorious company of the Apostles. There is a note of time and of fitness in the first appointment of "the twelve," as preserved by St. Mark, to which Dr. Bruce does not, we think, refer. The organisation of Christ's enemies, the coalition of Pharisees and Herodians to destroy Him, the dread of sudden surprise, the ignorant enthusiasm of the populace, are all described by St. Mark as preliminaries to the formal appointment of the twelve to carry on work, which as prophet king, the Lord would require to have done by His disciples after His departure from them.

Saint Augustine: a Poem in Eight Books. By the late Henry Warwick Cole, Q.C. (T. and T. Clark.) This posthumous publication is a monument of the piety, scrupulous carefulness, diligent study, comprehensive and tenacious mental grasp of the lamented author. It is an admirable *life* of Augustine, and a thoughtful and scholarly exhibition of his religious opinions. It tells the story of his childhood and youth, his follies and his accomplishments, his conversion, and his baptism. Monica and Adeodatus, Alypius, and Ambrose, all come, of course, into the story; and who can ever become weary of the repetition of the classic autobiography of one of the greatest saints and ablest men ever given to the Church of Christ? We wish most heartily that we could approve of the form in which Mr. Cole embodied his serious and minute study of his splendid theme. We have not been able to discover the poetry of this blankest of blank verse. Whole pages might be printed as ordinary prose, and no one would guess, except by an occasional inversion of noun substantive and verb, that they formed a portion of a poem. Occasionally, passages of Augustine's confessions are presented in more rhythmic form, and modify our judgment slightly, but, upon the whole, we cannot but fear that some most careful study—as, for instance, the dissertations on the Ministry and the Church—has been wastefully expended. We shall certainly place the volume among our ecclesiastical histories, and not among our poems.—*A Bible Dictionary; being a comprehensive digest of the History and Antiquities of the Hebrews and neighbouring Nations; the Natural History, Geography, and History of the Sacred Writings, with references to the latest Researches.* By the Rev. James Austin Baston. Fourth Edition. (London: Hodder and Stoughton.) The fourth edition of this work is a tolerable proof of its general excellence. The introductory treatise seems to us far in advance of the sufficiency or accuracy of many of its articles. The author has evidently made a special study of the modern researches into the history and antiquities of Nineveh, Babylon, and Persia, and the references to these subjects are a little out of proportion to the scholarship expended upon such matters as the principal characters of Biblical History, the genuineness and integrity of the several books of the Bible, or the significance of the great names of God. It must be admitted that many of the articles

—such, *e.g.*, as that on “Jesus Christ,” are very jejune and valueless; and some speculations—*e.g.*, that about the *gaseous* character of the resurrection body—rather childish. The volume is, however, compendious and comprehensive, and will be very useful to Sunday-school teachers and other Biblical students who have no access to the larger and more critical works.—*The Story of the Fuh-Kien Mission of the Church Missionary Society.* By Eugene Stock. (Seeley, Jackson and Halliday.) This is a compilation from journals and letters of missionaries of the Church Missionary Society, and tells, in a clear and pleasant style, the story of their work in the district of Fuh-Kien. It was commenced in Fuh-Chow, in the year 1850, by Mr. Welton, an energetic missionary, who, by means of his medical skill, first made his way with the people, and then embraced every opportunity of speaking to them the words of Eternal Life. The early workers were beset with difficulties, and depressed by apparent failure, but “in the patience of hope” they laboured on for more than ten years without a single convert; and at the moment when they were tempted to yield in despair, “the seed sprang up, and there appeared first the blade, then the ear, after that the full corn in the ear.” From this time light began to dawn, converts multiplied, and missions were founded in many villages in the district surrounding Fuh-Chow. Subsequently the work has prospered, mission stations have been established in several of the cities in the Fuh-Kien district, and although the inhabitants of the cities have not shown themselves receptive of the Gospel, yet these stations have been centres whence the light of God’s truth has streamed forth into the surrounding darkness. The volume forms a valuable addition to our missionary literature.—*The Martyr Graves of Scotland; being the Travels of a Country Minister in his own Country.* Second Series. By the Rev. John H. Thompson. (Edinburgh: Johnstone, Hunter, and Co.) It is a curious task which Mr. Thompson has set himself to perform before the close of his earthly pilgrimage; it is to visit the graves of all the martyrs who fell victims during the twenty-eight years of fierce persecution which raged in Scotland towards the close of the seventeenth century. The present volume contains the account of visits to the graves of thirty-five of these martyrs; the first series described visits to twenty-two such graves, and the author believes that forty-seven of the resting-places of these sturdy sufferers for conscience sake yet remain to be visited. His earnest wish is to accomplish this object before he shall cease from his labours. Mr. Thompson gives a vivid account of the capture and death of many of those stern Covenanters; and he describes the locality in which some of these bloody scenes occurred, and the present condition of their graves, with the inscriptions still extant on some of them. The sale, in a short time, of four thousand copies of the first series of “The Martyr Graves,” proves that in Scottish hearts there is no lack of interest in such reminiscences of their martyred ancestors, and will doubtless encourage Mr. Thompson to persevere until his object is fully accomplished.—*Personal Visits to the Graves of Eminent Men.* By the Rev. James Bardsley, M.A. (Hodder and Stoughton.) The graves of departed worthies seem to have had a strong attraction for Mr. Bardsley, and during many years he has embraced opportunities of visiting the spots where men who have rendered special service to the Church of Christ rest from their labours. In the volume before us he recounts such visits paid to the graves of the Venerable Bede, of Wycliffe, Cranmer, Bishop Jewell, Richard Hooker, George Herbert, and others, his object being to present a brief sketch of the life and work of each of them, and to bring out the salient points of their respective careers. Our author is a loyal son of the Church of England, but he is also a sturdy Protestant, and he finds frequent opportunities for expressing his

distaste to whatever savours of ritualism, and tends to revive either doctrines or practices against which many of his heroes witnessed valiantly. The book will be found a pleasant and instructive companion for a leisure hour.—*Margery's Christmas Box. Little Ray and her Friends. The Wonderful Lamp, and other Stories.* Dick's *Troubles, and how he met them.* By Ruth Elliott. (London: Wesleyan Conference Office.) *A Voice from the Sea; or, The Wreck of the Eglantine.* By Ruth Elliott. With a Preface by Samuel Plimsoll, Esq. (Hodder and Stoughton.) These stories all proceed from the pen of one authoress, and show very considerable facility in its use. The first four are written for children, and prove that Miss Elliott is well skilled to attract, instruct, and teach them. Her stories abound in lessons of truth and love, and are sure to make their way with the little ones. "A Voice from the Sea," is rather more ambitious and perhaps scarcely as successful as the others. The imprimatur of Mr. Plimsoll will indicate what is meant to be the teaching of the story. The hero, Christian Hilliard, is a fine fellow, and the aim of the authoress is high; but it strikes us that, like many "novels of purpose," the fiction is a piece of special pleading, rather than a sketch from the life. Still the tendency of the book is so good, that we wish it may circulate widely.—*Felicia's Dowry*, by Maggie Symington, (James Clarke and Co., Fleet Street), is the story of the life of a pretty golden-haired heiress from the age of fifteen to thirty. The heroine is simple, pure and loving, but with no thought or purpose beyond enjoyment, till the discovery that her inheritance was ill-gotten wealth, rouses her whole energy to support herself and return the property to the rightful owner. Innocent and ignorant of the ways of the world, she brings herself and others into great troubles, through which she struggles victoriously in the end, having learned at last—what seems the chief lesson of the story—that self-willed, hasty attempts to set wrong right, are but fighting against God's purposes. There are plenty of apparent improbabilities, but the extraordinary events narrated by novelists are said to be generally the true ones. The story is interesting, and with a pure and religious motive throughout.—*Jennett Cragg, the Quakeress. A Story of the Plague.* By Maria Wright. (S. W. Partridge, Paternoster Row.) A story "founded upon fact" was the favourite description of tracts for children in olden days, and generally meant, as in the case of this little book, that the fiction was greater than the fact. Nevertheless, the facts of the terrible Plague and the patient endurance of the Quakers and other Puritans in the seventeenth century give abundant materials for stories of heroism, the heroism not of great exploits and of physical courage, but of prayer and faith. Jennett Cragg was a real character, and worthy to be made a heroine.—*The Three Caskets, and other Essays.* By Miss E. J. Whateley. (W. Hunt and Co., Paternoster Row.) These admirable essays are reprints of contributions originally published in the *Christian Advocate*, and form a sequel to a previous volume, entitled "Evangelical Teaching." "The Three Caskets," which is the title of this volume and the key-note to the whole, begins with a parable founded on the three caskets in the "Merchant of Venice," using them as representative of "three several groups into which the thought, teaching and practice of the Christian world seems naturally to fall." Miss Whateley applies her parable with great ingenuity and force and, although to her the "lead casket," containing the real treasure, is symbolic of the "Evangelical" group in the Church, she can liberally admire the "golden" and "silver caskets," with their intellectual breadth on the one hand and imposing ritual on the other. To Miss Whateley the "three groups in the Christian world" mean primarily the three parties—so-called, Broad, High and Low, in the Church of England; but to others, and to her also, they have a wider significance, as is shown in her final essay "The Ideal of the Church,"

where she says, "The real, literal state of the case is, that as the inhabitants of a country constitute the nation, so the believers in Christ constitute the Church of Christ;" and again, "What we call the Church of Christ on earth, is not the real temple; it is the quarry in which the stones are hewn and carved and polished and prepared for the perfect Church above, which Christ is to present glorious, without spot or wrinkle." The intermediate essays on "Prayer" and "Sanctification" apply, as their titles signify, to the inner life of the Christian, and are full of useful, devout and practical suggestions.

Home Chronicle.

MANAGERS' MAY MEETING.

The Managers of the EVANGELICAL MAGAZINE are requested to meet at the Guildhall Coffee House, Gresham Street, after the Missionary Sermon, at New Surrey Chapel, on Wednesday, May 9th. Dinner at 2 o'clock.

THE LONDON CONGREGATIONAL UNION.
—The annual meeting was held on Tuesday, April 3rd, at the Memorial Hall, under the presidency of Dr. Raleigh, the Chairman for the year 1877-78. The afternoon was devoted exclusively to a conference on the Finance Scheme, projected under the auspices of the Congregational Union of England and Wales. The conference was opened by the Rev. J. G. Rogers, B.A., who explained that the sole object of the Scheme was to form a Central Fund by combining the energies and resources of all the county associations for the purpose of augmenting ministerial incomes, and of extending home mission efforts throughout the country. After lengthened and vigorous discussion, a resolution adopting the principle of a central fund and referring the whole question to the consideration of a special conference was carried almost unanimously. In the evening, the Rev. A. Mearns, secretary, read the annual report; Albert Spicer, Esq., treasurer, presented the balance sheet. Various formal resolutions were passed. The Rev. Dr. Kennedy was unanimously elected Chairman for the year 1878-79. Dr. Raleigh then delivered a brief and animated address on "Thanking God

and taking courage," showing that there was abundant reason for encouragement and hope, notwithstanding the theological and ecclesiastical changes which had already taken place, and which might probably arise in the future. The truth was unchangeable, and the Divine Master was ever present with His Church and her ministers, to guide, preserve, and bless.

APPRENTICESHIP SOCIETY.—The half-yearly election of candidates for the benefits of this useful institution took place March 27th, at the Memorial Hall. The Rev. I. Vale Mummery, as president of the society, occupied the chair. After prayer, offered by Rev. W. S. H. Fielden, and a brief address by the chairman, the polling commenced, and was terminated by the election of eight of the sons and daughters of worthy ministers of the Congregational and Baptist denominations. The Rev. J. Marchant, the hon. secretary, addressed a few words at the close of the meeting, stating that a growing interest appeared to be felt in the institution, and urged the need of increased subscriptions, in order that its benefits may be more widely extended.

THE HOME MISSIONARY SOCIETY AND THE FINANCE SCHEME.—A meeting was specially summoned at the Memorial Hall, March 27th, 1877, Samuel Morley, Esq., M.P., in the chair, to take into consideration the bearings of the finance scheme of the Congregational Union on the future working of the Home Missionary Society. The meeting was numerously attended. The scheme was propounded by the Rev. A. Hannay. An earnest and amicable discussion ensued, exhibiting considerable divergence of opinion respecting the need and practicability of the scheme. As the meeting was considered private and non-official, no reporting was allowed; nor was any resolution adopted—the hope being strongly felt and expressed that further consideration of the proposed scheme might lead to united counsel and action for the promotion of the important object contemplated.

THE LONDON CONFERENCE FOR THE PROMOTION OF HOLINESS.—A week of meetings was held in the Freemasons' Hall, beginning with Monday morning, March 5th, and extending to Saturday evening, March the 10th. Five meetings were held daily, besides one every afternoon exclusively for ladies. Prayer, praise, addresses, discussions, Bible exposition, experiences, constituted the staple of the services. The principal speakers were Admiral Fishbourne, Revs. E. Boardman, A. Mahan, R. D. Wilson, C. Graham, W. Haslam, H. Varley, G. Savage, Hon. W. Cowper-Temple, and others. The meetings were not so well attended as those held at Oxford and Brighton. The charm of novelty had passed away, and with it the enthusiasm of the earlier meetings. Earnestness and seriousness characterised the addresses. There was no assertion of the possibility of an unsinning life and of absolute perfection, which had been heard on some former occasions. The aim of all was to reach a higher degree of holiness than was

already attained; and to present a more consecrated life to the service of Christ.

THE GOVERNMENT BURIALS BILL.—On Tuesday, April 10th, three meetings of representative Nonconformist bodies were held, at all of which the Bill was unanimously and unsparingly condemned,—as *needless* in many respects, inasmuch as new burial grounds in multitudes of parishes are not required—as *provocative of strife* in parishes respecting new rates, which would be required should needless burial grounds be proposed and carried—as *unjust and insulting* to the whole Nonconformist body, in offering as a compromise and a privilege, that Nonconformist ministers may bury their dead in parish churchyards, but in *perfect silence!* &c. The first of these meetings was that of the

GENERAL BODY OF THE THREE DENOMINATIONS,

held in the Memorial Hall; Rev. George Wilkins in the chair. The ordinary business was transacted. The Rev. Robert Wallace's term of secretaryship having expired, the Rev. Dr. Edmonds, as representing the Presbyterian body, was elected his successor for the three ensuing years.

The second meeting was that of the

CONGREGATIONAL BOARD OF LONDON MINISTERS.

The one hundred and fiftieth annual meeting of this board was held at the Memorial Hall, Farringdon-street, the Rev. Josiah Viney in the chair. The report of the proceedings of the past year was read, and the committee chosen for the ensuing year. The following officers were elected:—The Rev. Dr. Allon, chairman; the Rev. F. Soden, deputy chairman; the Rev. I. Vale Mummery, for the twenty-first time, as finance secretary; and the Rev. John Nunn, for the second time, as general secretary. Cordial thanks were voted to the retiring chairman, the Rev. Josiah Viney; and the deputy

chairman, the Rev. W. Roberts, B.A. The third meeting was that of the CONFERENCE OF NONCONFORMISTS on the Burials Bill, held at the Westminster Palace Hotel. The chair was occupied successively by Henry Richard, Esq., M.P., and the Right Hon. J. Stansfeld, M.P. This meeting was of a more general character than either of the others, and was largely attended by Members of Parliament and representative gentlemen and ministers from

various parts of the kingdom. Notwithstanding some redeeming features of the Government measure in a sanitary point of view, compelling the closing of overcrowded churchyards and other places of sepulture, and the formation of new cemeteries in their stead, the opposition to the Bill as a whole was strong and universal, and it was resolved unanimously to use every possible means to have the Bill withdrawn or defeated.

News of Our Churches.

MINISTERIAL CHANGES.

REV. ALFRED EASON has removed from Odiham, Hants, to Whittlesea, Cambridgeshire.

REV. WALTER BAXENDALE has accepted the call of the church at Albion Chapel, Hammersmith.

REV. J. C. COTTINGHAM, of Otley, is removing to the pastorate of Edge Hill Church, Liverpool.

REV. J. STARK, of Dalry Church, Edinburgh, has been invited to Belmont Church, Aberdeen.

REV. S. YATES, of Runcorn, Cheshire, has received a call to Dawlish, Devon.

MR. BENJAMIN RHODES, late of Staningley, Leeds, has accepted an invitation to the pastorate of the church at Barrington, Cambridgeshire.

REV. W. HUBBARD, of Blackburn, has accepted a call to the church at Oldham Road, Manchester.

REV. G. B. JOHNSON, for eighteen years minister at Edgbaston, Birmingham, has accepted a call from Belgrave Chapel, Torquay.

REV. E. E. LONG has resigned his pastorate at East Grinstead.

REV. DAVID SMITH, of Laurence Kirk, Kincardineshire, has resigned his charge.

REV. A. HOLBORN, M.A., of Huyton, has accepted a call to College Chapel, Bradford.

REV. D. YOUNG, B.A., of Morpeth, has accepted an invitation to Heywood, Lancashire.

REV. DR. WICKSON has resigned his charge at Horselydown.

REV. R. CLARKSON, B.A., has relinquished his pastorate at Ongar.

NEW CHAPELS, CHURCHES, &c.

THE chapel at Withybrook, near Coventry, was re-opened, after considerable improvement, on March 25th, by sermons from the Rev. D. Jehn, pastor, and Rev. J. H. Wood, of Pailton.

THE memorial-stone of a large central hall with galleries and 24 classrooms, in connection with the church at Robertson Street, Hastings, was laid on March 18th, by the Rev. James Griffin. Sermons were preached on the 18th and 20th by the Rev. R. W. Dale, M.A.

THE foundation-stone of new schools in connection with Union Chapel, Hyde, near Manchester, was laid by George Stanley Wood, Esq., on April 30th.

NEW lecture-hall, day and Sunday-schools, were opened March 22nd at Barking, by J. R. Vaizey, Esq., the high sheriff of Essex.

THE new church, Victoria-street, Bishop Auckland, Durham, was opened

NEWS OF OUR CHURCHES.

March 28th, by the Rev. John Kennedy, D.D., who preached on the occasion.

THE memorial-stone of a new chapel at Preston, Brighton, was laid on April 4th, by Henry Wright, Esq., J.P.

NEW Sunday-schools were opened at Ingatestone, Essex, in connection with the re-opening of the chapel on April 5th. The Revs. J. Baldwin Brown, B.A., W. M. Statham, J. W. Houchin (pastor), J. C. Houchin, E. S. Jackson, and G. Wilkinson took part in the service.

WESTBOROUGH CHURCH, Maidstone, was opened on April 4th. The sermon was preached by the Rev. George Martin.

A NEW Independent chapel was opened at New Paignton, Devon, during the first week in April. It is a Gothic building to seat 550 persons.

ORDINATIONS.

REV. RICHARD LOVETT, M.A., of Cheshunt College, was ordained at St. Stephen's, Rochdale, on March 21st. The Rev. W. Guest gave the introductory address, and offered the ordination prayer. The questions were asked by Dr. Evans of Cheshunt College, and the charge was delivered by the Rev. J. Baldwin Brown, B.A.

REV. J. F. BAILEY, of the Bristol Institute, was ordained pastor of the church at Wilton, Salisbury, on March 20th. The Revs. W. Clarkson, B.A., R. Read, B. Beddow, and E. S. Prout, M.A., took part in the service.

REV. H. G. NICHOLLS, late of Hackney College, was ordained at Dedham, Essex, on March 27th, when the Rev. Professors McAll and Turner, and the Revs. E. Evans, S. Lepine, G. Miller, B.A., and T. Batty conducted the service.

REV. W. H. BREARLEY was ordained at Whitworth, Lancashire, on March 30th. The Rev. R. G. Williams asked the questions and offered the ordination prayer. The Rev. D. Fraser, LL.D., gave the charge. The Revs. W. McIntosh Arthur, M.A., and Bryan Dale, M.A., also took part in the service. The sermon to the people was delivered, on the Sunday following, by the Rev. W. Hewgill, M.A., of Farnworth.

REV. J. W. PAULL, M.A., was ordained pastor of the church at Cheadle, near Manchester, on March 22nd. The Rev. Professor Anthony, M.A., asked the usual questions. The Rev. W. Major Paull offered the ordination prayer; the Rev. C. Wilson, M.A., gave the charge to the pastor. The Rev. Alexander Thomson, D.D., preached the sermon to the church and congregation.

REV. B. PHILLIPS was ordained last month at the English church, Morriston, Swansea. Sermons were preached by Dr. Rees, and Professors Morris and Rowlands.

DEATH.

REV. JOHN SIBREE, of Coventry, was called to his rest on March 31st, at the advanced age of 81.

The Managers acknowledge with thanks the following Sacramental Collections in aid of the Widows' Fund:—Oldham, by Rev. R. M. Davies, £5; Oswestry, by Rev. T. Gasquoine, £3; Inglewhite, by Rev. J. Spencer, £1; Brampton, by Rev. W. Bliss, 12s.

HISTORICAL.

A SERMON

PREACHED IN THE

CONGREGATIONAL CHURCH,

BLACKSTONE,

SUNDAY, OCTOBER i, 1876,

BY GEO. F. WALKER, PASTOR.

PUBLISHED BY REQUEST OF CONFERENCE.

SO. FRAMINGHAM:
J. C. CLARK, PRINTER,
1877.

SERMON.

“AND THE LORD WENT BEFORE THEM BY DAY IN A PILLAR OF A CLOUD, TO LEAD THEM THE WAY ; AND BY NIGHT IN A PILLAR OF FIRE, TO GIVE THEM LIGHT ; TO GO BY DAY AND NIGHT. HE TOOK NOT AWAY THE PILLAR OF THE CLOUD BY DAY, NOR THE PILLAR OF FIRE BY NIGHT, FROM BEFORE THE PEOPLE.”— EXODUS 13 : 21, 22.

We have abundant evidence that God cares for his people. In olden times he led Israel out of Egypt to the promised land. Because of the hardness of their hearts they wandered forty years in the wilderness, yet God did not leave them, but went before them by day in a pillar of a cloud, and by night in a pillar of fire, leading them in all their journeyings, and bringing them, when prepared by discipline, to the Canaan they sought. As we read the history of the ancient church in its exodus from the land of its bondage, and its long wandering through forty years in the wilderness, we wonder why it was necessary that they should pass through such an experience before they could receive the promise which had been given to the fathers ; but no one doubts the wisdom of God in thus teaching his

people the double lesson of obedience and trust. He did not forsake them though they often rebelled against him. Thus has he ever dealt with his own, and is now leading his church through discipline, often in the wilderness, to the rest which remaineth for his people.

We cannot understand why so much struggle, so much conflict, so much disappointment, so much seeming disaster is permitted to attend the efforts of the church to bring the world into allegiance to God; why so little fruit rewards faithful labor! We may, however, rest assured, that in some way it is best as it is, though in our partial vision we cannot see why, nor need we see, if we can only discern the pillar of cloud by day, and the pillar of fire by night, on which God sits to guide us to a true success in the end.

In studying the history of this church, such reflections have found their way into my thoughts. In some respects, we labor under peculiar disadvantages in our efforts to build up the kingdom of Christ here. We are but a handful among the many. There are very few churches in New England, which have so few members in ratio to the surrounding protestant population, and when compared with the number of those who customarily attend the services of God's house; and as we review the history of the church, we shall find that we are less than in former days. If we depended on our own unaided strength, we might well be discouraged, and give up the struggle. But we are not alone. With God for us, who, with any real success, can be against us? If, then, we believe that

the Lord is on our side, we shall never yield to discouragement, and he will give us a final triumph. All we have to do is fearlessly to follow where God leads, and we shall not labor in vain. It becomes every one of us to be sure to be where God and duty call; for in such a small band, one away from his post is missed more than many would be in a larger church. We are few, but if we are faithful God will be with us, and with his help, the weak shall be mighty, and the few a host, and success shall be ours.

The Blackstone Congregational Church was organized by an ecclesiastical council which met at Blackstone village (then a part of Mendon), on Saturday, April 15th, 1841. Five churches were represented in the council. The church numbered at its organization eight members, only two of whom, Deacon and Mrs. Saunders, still continue with us. Of the remaining number, one, Deacon Oliver Clapp, died while a member, and the other five were dismissed to other churches. On the day of its organization, the church met and gave a unanimous call to Rev. Michael Burdett of Whitinsville, to become its pastor. He accepted the call, and was installed May 5th, by a council representing eight churches. He was dismissed February 10th, 1852, by a council composed of the representatives of four churches. During the nearly eleven years of his pastorate, sixty-four were received into the church by letter, and forty-one on confession of their faith, making a total of one hundred and five; this, with the original eight made the whole number one hundred and thirteen. This number was

diminished by thirty-two dismissions, six excommunications, and eleven deaths, thus leaving the number of the church at the close of his ministry sixty-four.

The largest number admitted on confession of their faith at any one time was twelve, four of whom were afterwards excommunicated. In 1842, forty-three were admitted into the church, twenty-three by letter, and twenty on confession of their faith, which was the largest accession to its numbers in any single year of its entire history. Of all those who became members of the church during that harvest year, not one is with us now, though a few stand on the records as non-residents. In a fact like this, we find a reason why, with so many additions, the church is no larger to-day. In one view, it is discouraging to work on from year to year with so little appearing results; but not so when we consider that all truly gathered into the church, though their particular relations to us may be of short continuance, yet go to swell the number of that great company who will finally stand, with everlasting rejoicings at God's right hand. They go out from us to work elsewhere in the vineyard, and to bless others by their labors. There are many, however, who abide in this community, whose influence as members of Christ's church would be felt, if they could be persuaded to take this place, and openly avow themselves to be on the Lord's side. Perhaps some of this number are already Christians, and only wait to discharge this duty, and others, acknowledging the obligations resting upon them to accept the offers of salvation, and yet neglecting to comply with the terms of the gospel,

do not feel that they can properly confess Christ before men. To all these let me say, "Consider how your names and influence and labor, added to the few who are struggling to build up the cause of the Redeemer here, would give courage and strength, and, by the blessing of God, success to that which now seems almost ready to perish, and is it harsh to say, that God will hold you to account for what is not done, that might by your aid be done? May the Spirit convince you of your responsibility, and lead you to the discharge of duty."

Mr. Burdett's receiving a call to the First Congregational Church in Woodstock, Connecticut, was the reason given why he left this church. The council which dismissed him left on record the following testimony:

"The council take pleasure in bearing testimony to the fidelity and success of the labors of Rev. M. Burdett, during the eleven years of his residence in Blackstone, and would cordially recommend him as an able and excellent minister of Christ."

It seems appropriate to introduce here these further words of the same council:

"We would also record our sense of the affection and confidence with which the church in this place have cheered and sustained their late pastor, and especially the generous sympathy and support afforded to the Rev. M. Burdett, and the interests of truth in

this village by the Blackstone Company, through their exemplary, liberal, and faithful Agent. May he and the Company whom he represents, be rewarded a hundred fold for their efforts in sustaining the institutions of our holy religion."

To the relations which the Company have "through their Agent," sustained to the church, down to the present time, the testimony of the Council just quoted, is peculiarly applicable and well-deserved, and we will adopt as ours the Council's benediction.

The meeting-house and parsonage are both the property of the Company. They keep them in repair, and give the use of them to the church and society. Until 1862, the Company assumed the entire expenses, letting the pews, and paying whatever deficiency there might be at the close of each quarter. Since the organization of the Society or Parish in 1862, it has assumed the burden of the current expenses, but besides the gift of the use of the meeting-house and parsonage, it has received frequent and generous aid from the Company, to help it in meeting these expenses, and it would be ingratitude for favors received, if we made no expression of thankfulness to those who have thus helped us. May their reward be commensurate with their deeds!

While the church was without a pastor, three were dismissed, leaving a membership of sixty-one when Mr. Joseph W. Backus accepted a call to the pastorate. This call was voted at a church meeting held July, 19th, 1852. The council by which he was ordained

and installed met September, 29th, of the same year, and was composed of the representatives of nine churches.

The pastorate of Mr. Backus continued less than three years, he resigning March, 18th, 1855. The reason given for his resignation was his own "prostrated health, and the long continued sickness of his family." He was dismissed March, 26th, by a council representing six churches. In the result of this council we find the following testimony, alike creditable to church and pastor.

"It has given the council great pleasure to notice the cordial attachment existing between Mr. Backus and his people, and their willingness to do all in their power to retain him among them, and we deeply sympathize with them in the great loss they are called to sustain by his removal."

During the ministry of Mr. Backus, three were received to the church on confession of their faith, and two by letter. Six were dismissed, leaving sixty names on the church catalogue.

The church was now without a pastor for nearly six months. Rev. T. E. Bliss commenced his labors as acting pastor, Sept 1st, 1855, in which relation he continued till Nov. 1861, a period of a little more than six years. The reason assigned for his leaving was "the health of his family." A series of resolutions were passed by the church Nov. 20th, 1861, of which, the second and third were as follows :

“ *Resolved*, That we would not consent to his leaving us, except for the reason above given, and that it is our sincere prayer to the God of our lives, that health may ere long be restored to his family.”

“ *Resolved*, That after an acquaintance of more than six years with Rev. T. E. Bliss, as our spiritual watchman and teacher, we can truly recommend him to the churches of Christ, among whom he may be called to labor, as an able, faithful and devoted minister of the gospel.”

During the ministry of Mr. Bliss, thirteen were received into the church on confession of their faith, and twenty-four by letter. There were fifteen dismissals, one excommunication, and eight deaths. He left the church numbering seventy-three.

Mrs. Bliss lived but a short time after leaving Blackstone. Mr. Bliss is at present, pastor of St. Paul's Presbyterian Church, at Denver, Colorado. In a letter under date of Aug. 16th, 1876, he makes mention, among others, of Miss Francis M. Cady, who was received into the church during his ministry. That her exhibition of the power of God's grace to sustain in the presence of a fearful death, may still live to induce others to accept the hope which gave her courage, I will introduce here a few lines from this letter. “ Her experience was very clear and deep, and she became an earnest and efficient worker to the day of her death.”

*Her remarkable calmness in view of death as nar-

* Miss Cady, and a Miss Brown, of Pawtucket, R. I., were drowned May 24th, 1859, the boat in which they were, being carried over the falls in Blackstone River, near the High Rocks.

rated to me by one who was present, I have often had occasion to allude to, as illustrating the power and blessedness of a good hope through grace." May we not trust to a hope which can sustain amid the waters, in full expectation of a speedy death. Oh, that the recollection of this experience might persuade others to accept *her* Savior and to secure *her* trust, and *her* reward! Speaking of the associates and scenes of his early ministry and home in Blackstone, Mr. Bliss says: "As I look back upon them, it seems as a pleasant dream when one awaketh."

Rev. John Erskin Edwards, commenced his labors as acting pastor, June 3d, 1862. He resigned on account of failing health, and closed his work June 2d, 1872. Soon after leaving Blackstone, he died. During his ministry, fifteen were received into the church on confession of their faith, and seven by letter. There were also, twenty-one dismissions and eleven deaths, leaving the number of members sixty-three.

I should have been glad to have introduced here, an obituary notice of Mr. Edwards, if I had been able to have obtained the information necessary to have done so. His memory is too fresh in the minds of this community to need any such service at my hands. I never knew him personally, and yet he is often in my mind, as I am permitted to gather the fruit of the trees which he planted and cherished, on the land connected with the parsonage. It is by what we do to bless others that we secure a lasting remembrance. There is no true immortality of fame, but that which grows out of doing good. Every deed of ours, which shall blossom

and bear fruit over our graves, will become our most enduring monument. What seed of his planting may have already sprung up to bear spiritual fruitage, God alone knows. May we not reasonably hope to reap where he so faithfully sowed ?

Mr. Edward's successor, was not secured till a year ~~and~~ seven months had elapsed, when, on Jan. 22d, 1873, Mr. Albert W. Moore was ordained to the work of the gospel ministry, by a council composed of the representatives of eight churches. For about one year, Mr. Moore acted as stated supply, till Jan. 7th, 1874, he accepted the invitation of the church to become its acting pastor, which position he resigned April 10th, of the same year, his resignation to take effect the 1st of July, following. Some disturbance arose during his ministry, the history of which I am glad to be ignorant of, but which resulted, so far as he was concerned, in his early departure from his work here. The cloud, I trust, has passed by, but its shadow still lingers, and it becomes us to seek how we may best dispel this shadow. Mr. Moore, in his letter of resignation uses the following language: "I hope that contentions may now cease among you, and that you all may see it to be your duty to bury private animosities, and henceforth, to labor together harmoniously to promote the interests of Christ's Kindom."

During Mr. Moore's ministry, four were received into the church on profession of their faith, and two by letter. Three were dismissed, one was dismissed before Mr. Moore came, leaving the number of the church at the close of his ministry, sixty-five.

For nearly two years no effort to secure a permanent supply for the pulpit proved successful, and the records of the society seem to indicate that there was little encouragement to hope for success in agreeing upon any candidate. This state of affairs was terminated, when May 4th, 1876, the society voted to extend a call to Rev. Geo. F. Walker, of Holliston, in which call the church also united, at a meeting held May 7th. He accepted this call, and commenced his labors as acting pastor, May 21st.

The entire number who have been connected with the church up to the present time, Oct. 1st, 1876, is one hundred and ninety-two. Eighty-eight have been dismissed, seven excommunicated, and thirty-five have died while connected with the church, making a total of one hundred and thirty. By subtracting this number from one hundred and ninety-two, we find the present membership of the church so far as it can be ascertained, to be sixty-two.*

Some of the non-resident members have passed out of the knowledge of the church, so that we have no means of knowing whether they are living or dead.

It would be much better if members of a church change their residence, for them to move their church relations as soon as they become permanently located, and until they do this, they ought as often as once a

*The disagreement between this number and the reported number of members at the close of Mr. Moore's ministry, results from the fact, that several dismissals are recorded without date, and hence, could not be assigned to any particular time. If accurate results could be reached, there would be eight less, leaving the number fifty-seven, instead of sixty-five.

year, to report themselves either in person or by letter to the pastor or clerk of the church of which they remain members. Doubtless some of those who have left us, have already passed on into eternity. Some, perchance, may have forgotten their vows and ceased to identify themselves with the people of God, others may be active in christian work, and exemplary in christian living, while yet they are careless to fulfil their obligations to this church, to which they belong as members, by reporting themselves to it, and requesting dismissal from it, to connect themselves with other churches. The number of resident members of the church is thirty-five, leaving twenty-seven non-resident. Thus almost as many are absent as present.

This church has called six councils, and has been represented in response to the calls of other churches in fifteen.

Of the thirty-five years of the existence of the church, up to April, 1876, it has been supplied with either a settled or acting pastor thirty years and eight months, leaving four years and four months during which it has been without a pastor.

Thus, I have endeavored to give a faithful history of this church, as particular as my time and opportunities for ascertaining the facts would allow. However inaccurate and hasty this sketch may be, there is a record written in the Books, which is full, and which we must meet. The possession of privileges, brings with it a responsibility commensurate with the privileges. For thirty-five years, and more, a church has been at work here, the Gospel of the Son of God has been preached,

and the usual means of grace have been furnished. Every effort, every influence, every opportunity for getting good, is recorded as improved, or misimproved against the names of all who have, or might have been, profited by its work. What is your record, my hearer? Are you of the Lord's Host? How are you fighting in the battle? How following your Leader? Or are you still unenlisted, a looker-on? God calls you by the memories of the past, as well as the obligations of the present to cast in your lot with His people, to give your lives to His service in His church. Thus, and thus only, can you secure his approbation, and fill the place He would have you fill. May we all be found where God would have us, and thus be prepared to receive his benediction; in the blessedness of eternal life.

Fellow disciples, when we review the history of this church, and consider its prospects, we should take courage in the thought that God is able to lead us, even as he did his ancient people. Let us look for the pillar of a cloud by day, and by night for the pillar of fire. He would have us faithful. Do we love Zion beyond our chief joy? Then shall we be careful to give her our best service. We shall weigh all our acts by the scales of duty. We shall ever ask, will this that I am about to do, tend to promote the interests of the church, and the Glory of God? We often hurt our usefulness by carelessly doing what in itself may not be wrong, but which in its influence leads others into error. We are commanded not only to avoid that which is evil, but all appearance of evil. Does not the

pillar of a cloud abide over this sanctuary every sabbath day for us, whatever there may be to attract us elsewhere, and can we not discern the pillar of fire over the place of the evening prayer meeting, bidding us to follow in and meet Christ?

That which is to be the history of this church in the future, depends upon our faithfulness in following wherever God and duty lead. What might have been, if this church had ever been faithful, we do not know. What will be if we shall be faithful in the future, we may not predict, but it becomes us to follow with earnest step where God leads, and we may be sure that before our feet, Jordan's waters will be divided, and that only as we enter the promised land, and our wanderings cease, will the pillar of a cloud fail to go before us by day, and the pillar of fire by night. Home at last, we shall go no more out forever, and the eternal years shall witness our reward.

THE BIBLE TESTED;

IS IT THE BOOK FOR TO-DAY AND FOR THE WORLD?

OR,

The Bible in India.



A SERMON PREACHED BY APPOINTMENT BEFORE THE

American Bible Society,

*In the Fourth Avenue Presbyterian Church, New York City,
May 5th, 1878.*

BY

JACOB CHAMBERLAIN, M.D., D.D.,

MISSIONARY IN THE ARCOT MISSION, INDIA, OF THE REFORMED CHURCH IN AMERICA.

NEW YORK:
AMERICAN BIBLE SOCIETY,
INSTITUTED IN THE YEAR MDCCCXVI.

1879.

[FROM THE MINUTES OF THE SOCIETY, MAY 9, 1873.]

At the Annual Meeting of the AMERICAN BIBLE SOCIETY, held at the Bible House this day, the following resolution was unanimously adopted:

Resolved, That the thanks of this Society be presented to the Rev. Jacob Chamberlain, M. D., of India, for the valuable Discourse delivered by him in this city on Sabbath evening last, in behalf of this Society, and that a copy of the same be requested for publication.

THE BIBLE TESTED;

Is it the Book for To-Day and for the World?

“The law of the Lord is perfect.”—*Psalm xix. 7.*

THE word “law,” or the expression, “the law of the Lord,” is used in two senses in the Bible: the first confines it to the law of Moses.

On my recent journey home from India, after passing up through the length of the Red Sea, I turned aside and went down through the desert, and came to and climbed to the summit of Mount Sinai. I stood on the very spot where, thirty-three centuries before, amid thunderings and lightnings, that law was delivered by Jehovah to Moses. I looked out on that beautiful, triangular plain, some five miles long by three broad, shut in by high mountains on every side, and coming up to the foot of the almost perpendicular Sinai—“the mount that might be touched”—from every part of which plain the summit of the mount might be seen, and the cloud resting on the mount. I remembered that, when that law was delivered, all of the worshippers of the true God, Jehovah, in the then world, were gathered on that plain waiting for their divine orders—for that law, the observance of which should make them “a peculiar people”—until the time when the Nazarene should appear, and, breaking down the encircling walls of exclusiveness, should gather in all nations, even us Gentiles, unto himself; and I thought how all-important was it that the law then and there delivered should be “perfect.” And it is perfect. The learning, the sagacity, the ingenuity of all succeeding ages have utterly failed

to produce so perfect a code of morals as was there proclaimed. This Christianity's worst enemies have always admitted. Aye, the "moral law" successfully challenges the admiration of the whole world as a perfect law.

But the expression, "the law of the Lord," is used in a broader sense. It means, the whole revealed will of God, as contained in the book called "the Bible." And in this its broadest sense, we are prepared to fling down the gauntlet and challenge the contradiction of the world, while we declare and maintain that "the law of the Lord is perfect."

I. First, take it as a literary production. Where do we find such sublime poetic imagery as in the Bible? where such exactness and accuracy of historic detail, as evidenced by known profane history, and more and more by each successive Assyrian and Egyptian discovery? where such majestic soarings of prophetic vision? where such faithful portrayal of character in biography? where such intensity and sublimity of the righteous denunciation of the wrong? where such inimitable pleadings with those who needlessly are "weary and heavy laden?" where such winning portrayals of the divine life in man, as in the parables that Jesus spoke?

But there is another test of literary productions, which but few books indeed can stand. Bunyan's *Pilgrim's Progress* has stood that test measurably well; but how many other books are there that can? I mean the test of *translation* into diverse languages of dissimilar people, of different modes of thought and varied forms of expressing their thoughts and conceptions. *Shakspeare* translated into French, we are told, is emasculated; how if translated into Chinese? How would *Mrs. Partington* sound in German? *Longfellow*, or *Tennyson*, in Hottentot? *Irving* in Arabic? or *Whittier* in Choctaw? The *Bible* has stood this crucial test in the languages of all quarters of the globe. And in this matter I speak from some experience and from extended observation; for—having been engaged for years

in the work of translating the Scriptures from the Hebrew into one of the most polished of the languages of the East; having, in my journeys, visited the mission stations of forty different missionary societies, labouring in twenty-nine different languages; and having conversed with many of those engaged in translating the Bible into those languages, as well as with others, in Europe and America, engaged in similar work—I know whereof I affirm when I repeat the declaration, that the Bible has stood this crucial test of translation in the languages of all quarters of the globe. From Greenland to Patagonia, in the western hemisphere; from Iceland through Europe and Asia to the Japanese and the Australians, in the eastern; from the Copts of Egypt to the Kafirs of South Africa; from the South Sea Islands of the Pacific through the oceans to Madagascar—the Bible has been rendered into their languages with triumphant success.

Moses's history of the creation and of the early world; Joshua's wars and marches; the defeats and victories under the judges and kings; David's penitential prayers and psalms of praise; Solomon's peerless proverbs; Isaiah's splendid imagery; Jeremiah's doleful lamentations; Luke the physician's wonderful life-pictures of Christ on earth, and of the founding of the early Christian church; Paul's masterly orations at Athens, and before the Sanhedrim and Felix, and his doctrinal epistles, so full of strong meat; John's marvellous revelation—these all come with the same force, and adaptedness, and sweetness, and conviction, in each of the two hundred and eleven languages into which the divine Book has been already translated, and witness to us that, in this respect, *it is perfect*.

II. Again, take the Bible in its adaptedness to all the races and peoples, as well as languages, of mankind. And in this respect, the American Bible Society has taken its full share in putting the Bible to the proof, for it has scattered it among all peoples. Are you aware, my friends, how cosmopolitan this Society is? You know of its work

at home, but how many of you know of the extent of its work abroad, in all the corners of the earth? Aye, fathers and brethren—officers and managers of this Society—do you yourselves clearly realize how extensive is the work which you are carrying on? It has fallen to my lot, during the last score of years, to witness some of the workings of your Society in the distribution of Scriptures in widely-separated localities, among people speaking a score and a half of languages; and I delight to bear my testimony, to-night, to this phase of the Society's work. I have, myself, expended thousands of dollars of your funds in the printing and circulation of Scriptures in *five* of the chief languages of India.

I have seen your Bibles read and loved in the cities and villages and plains of Madras—aye, in the regions there so recently decimated by famine, many a convert to our Jesus has delighted to forget the gnawings of hunger, while, with his dim eye, he read from your Scriptures of Him who gives to his children the bread and the water of life. I have seen it read with rapture all night long, in the native kingdoms, by those who had that day for the first time, and through the efforts of your Society, heard of and seen the word of God.

I have seen it read and loved by the Telugus of Rajahmundry, and Ongole, and Cuddapah, and Kurnool; by the Canarese people of Mysore; by the Tamils of North and South Arcot, and Salem, and Coimbatore; by the Badagas of the Mountains; by the Kois of the Godavery; and the Marathis of Bombay.

The Copts of Egypt I have seen gather under the shadow of the Pyramids to read from your Arabic Scriptures the story of Joseph, and Moses, and Jesus, in their long ago sojourn there.

At Beersheba, and Hebron, and Mount Moriah, we read again with a thrill, from your Scriptures, the story of Abraham and the offering up of Isaac.

In Jerusalem, on Mount Zion, we joined an assembly made up of the descendants of Ishmael and of Isaac, of

Shem and of Ham and of Japheth, while from a translation of the Bible, made at your expense, they read the oracles of God.

At Shechem and Nazareth we found your Bibles.

At Sidon the noble Christian congregation were reading from your Scriptures the prophecy of the destruction of their city, and the sister city Tyre, and its wonderful fulfillment.

At Beirut we found your presses busily sending off their daily fruitage of leaves for the healing of the nations, to the 150,000,000 who speak the Arabic tongue.

On the hills over Antioch 1,200 Christians gathered in one assemblage to hear what this Bible was doing in India, and read from your Bible, in the Armenian tongue, the story of the formation of the first foreign missionary society in their ancient city, more than 1,800 years before.

In Smyrna and other cities of the Seven Apocalyptic Churches we found them trying to learn from your Scriptures how to light again on their ancient candlesticks the candles that had long gone out.

I have seen the workings of your Scriptures in Italy. Rome and Florence, and Milan and Bologna, and Naples, can not shut out its light, and already there once more the morning star is rising.

In Calvin's Geneva, your agent, M. Dardier, told me of the wonderful workings of your Scriptures in the Cantons of craggy Switzerland and the adjacent parts of France. In the gay French capital I found your Scriptures pointing men to the city of gold with gates of pearl.

Among the Esquimaux and Nascopies of Labrador I found again your Bibles, and saw how the gospel for the tropics is the gospel for the poles.

In the coloured churches of North and South Carolina, and Georgia and Alabama and Louisiana, I have seen devout Africans poring over the pages of your Bibles, and have realized that neither race nor colour need diminish aught, nor add unto the perfect teachings of God's law.

The Russian soldier stirs with his bayonet the camp-

fire to-night, that by its light he may read from Scriptures you have given him that which will nerve him for the morrow's struggle in behalf of, as he believes, his oppressed fellow Christians.

The South American republics and kingdoms are looking in its pages, as scattered by your agents, to find what it is that has raised America and England so far above them.

The scattered Islands of the Seas are learning from it that though scattered and separated they belong to the same fold, with the same Shepherd, as we do. "The isles are waiting for His law."

In Japan your Scriptures teach them that God rested on and hallowed one day in seven; and already has the Christian Sabbath displaced and replaced their multitudinous and variable feast days and holy days, and its thousand Christians are now, on their bended knees, thanking that God who through its pages issued in that land of darkness the fiat, "Let there be light."

The land of Sinim, slumbering through ages, is hearing now, through your instrumentality, and obeying the divine mandate, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

Show me, if you can, the race or people where the Bibles issued by this Society have not to-day aroused the conscience, quickened the love, stimulated the zeal, dispelled the doubt, comforted the mourning, cheered the dying, among the scattered sons of the first and of the second Adam.

Since I first went to India, this Society has expended more than one and a quarter millions of dollars in gold, in giving the Bible to the races of the earth outside of our own country. It is because of this cosmopolitan work that I, a foreign missionary, every fibre of whose existence is wrought up in the missionary work, stand up on every possible occasion to advocate the claims of this Society on the blood-bought throng of Christ's sons and daughters. I would not, if I could, turn all the streams of benevo-

lence into the treasures of our foreign missionary societies—even of my own board. The Bible must be translated, and printed, and scattered everywhere, or no missionary work could be done. A missionary without the Bible! as well try to cook without fire or heat; as well try to sail a ship without water; as well try to propel a steamer without steam; as well try to breathe without air. If the printing and benevolent distribution of the Bible cease while yet the nations are arrayed in hostility to Christ, then let it be announced to the world that the soldiers of Christ's kingdom have laid down their arms. Let it cease, and all the powers of darkness will rise and claim the victory as nearly won. Aye, the very imps of hell will hold a jubilee, for it is darkness that they love, and the Bible gives light.

III. But again, take the Bible as an *engine* devised for the performance of a certain work, and test it well and see whether it does that work or no. The Bible contains a plan devised for the redemption and elevation of mankind. Take the Bible, then, as an engine thus devised for the performance of a certain work, and test it well and see whether it does that work or no. And it is to this view of the subject that I particularly ask your attention this evening.

Is this *old Bible*, given centuries ago among the Jewish people, *now* calculated to do the work for which it was designed? or, in this day of progress and of the intermingling of nations, do we find it antiquated, and its day of adaptedness and usefulness passed away? This is, emphatically, an age not alone of changes, but of improvements. Fast mail-trains and the telegraph have taken the place of the old mounted mail-carrier, with his mail-bags thrown over the horse upon which he rode. The four and six horse stage-coach has given way to palace cars. The quiet stitching of the seamstress is replaced by the hum of the sewing machine. There is scarcely a piece of machinery, of any kind, now in use that was used even

by our grandfathers. New books, new systems of sciences, new methods in the arts—all, all is new. Have we made a mistake, then, in holding on to our “old Bible” too long? If so, let us acknowledge it like men and try to replace it with something better; but first let us put it to the proof and see.

Now, in testing a machine or engine it is necessary to try it in all the different circumstances in which it is to be employed, especially in the worst. For example: when I was in India, during the war in America, the government of India sought to introduce the best machinery for ginning, and spinning, and weaving the cotton growing there. A proclamation was issued, and published in every country where machinery was made, offering a princely premium for that machinery that should best do the work. And when, after near a year for preparation, the machinery was gathered from the four quarters on the banks of the sacred Ganges, when the viceroy and his council and the judges had assembled to test it, it was tried not alone with the cotton grown there on the banks of the Ganges, but cotton was brought from the base of the Himalaya Mountains, and from the plains of Tinnevely, near Cape Comorin, from the hill country of Berar, and from the plains of Bellary, and the country about Bombay; and the machinery that best did the work in all, the long staple and the short, the coarse and the fine, it was that that won the prize, and that is now doing the work in India. So if an ocean steamer be launched, it must be tried not alone on the smooth waters of the bay or river on whose banks it was constructed, for until it has crossed the ocean, breasting the mountain billows in a storm, no one can tell whether after all it be a safe vehicle for human life. So with every kind of machinery—it must be tested in the worst circumstances in which it will be called to act.

For the last score of years I have been engaged in putting the Bible to just such a test, and that in the most unpropitious circumstances.

India is Satan's stronghold. Hinduism, with its hand-

maid caste, weaves iron fetters around its votaries. With much of truth in its scriptures, the Védas, it has degenerated into the worst of polytheism and idolatry; with its defective view of God and man, it has had no conserving, elevating influence over its votaries. The Hindus are at once a very religious, and a grossly immoral people. Intelligent, sharp, quick-witted, immutable in their nature, wedded to their ancient system, which is a splendid one though false, the Brahminists are the most able and determined adversaries of what they term the "new religion." If the Bible will work in India, then we may safely conclude that it will work anywhere. How, then, does it work in India? Let us test it in various ways and see.

And first: Does this "old Bible," given so many centuries ago among the Jews, describe the human heart of to-day, and the condition of man in different lands? or is it antiquated and defective in this respect?

On a certain occasion, some fourteen years ago, I went into a native city in India, where the name of Jesus had never been heard, there for the first time to show them and give them these Scriptures, and to preach to them of Christ and his salvation. As an introduction, when we had assembled an audience in the street, I asked my native assistant to read the first chapter of Romans—the chapter a part of which has been read in your hearing to-night; that chapter which those who call themselves liberal-minded tell us is too black to be true; that chapter that describes the heart of man wandering away from God and into sin, and conceiving vile conceptions of God, and then wandering away farther, until at last, "though they know the judgments of God, that they which do such things are worthy of death, not only do the same, but have pleasure in them that do them;" the chapter which many tell us is a libel upon human nature. That chapter was read. The most intelligent man in the audience, a Brahmin, stepped forward and said to me, "Sir, that chapter must have been written for us Hindus. *It describes us exactly.*" The

photograph was recognized. It had been taken centuries before, and among a Jewish people; but the artist was divine, and the heart that was photographed was that, not of a *Jew*, but of a *man*.

On another occasion I went into another city, there also for the first time to proclaim Christ as the way of life. As we entered the native town and passed up the main street, I noticed a small Hindu temple, built upon the side of the busiest street, with its doors open and the idols in at the farther end, so that passers-by could worship as they went. At the side of the door sat the Brahmin priest of the temple on a pedestal, unclad down to the waist—that he might receive the homage, the semi-divine worship which the people were wont to render him—with a platter by his side to receive their offerings as they went in and out of the street to their business or their work. I noticed it and passed on. Going up the main street, and looking here and there and finding no better place, we came back to this temple; and as I politely asked permission of the Brahmin to address an audience from the steps of the temple, he as politely gave his permission; and singing a song to bring the people together, we soon had the street packed with those who wondered what we had come for, and I preached to them. I took for my theme “the character of any being whom the intelligent mind of man in any land would be willing to call God;” and from the necessities of our natures, I attempted to show them that in order to call any being God, we must believe him to be stronger than we and stronger than any powers that might be arrayed against us; that he must be *omnipotent*, or we could not trust him; that he must be wiser than we and wiser than any intelligences that might be combined against us; that he must be *omniscient*; that he must be able, in all parts of his dominion, at the same time, to be and to notice all passing events; that he must be *omnipresent*; that he must be a God of love, a God of justice, and so on. I had painted to them the character and attributes of God as we find them given in our Bible—not

telling them where I found the picture, but drawing this characterization of God from the necessities of the soul of man. The intelligent men in the audience at once acknowledged the picture to be a correct one, as I went on from point to point, and admitted what I said to be true. At last, completing the picture, I said to them, "Now, who is God, and where is God?" The Brahmin priest sitting there on his pedestal, seeing how intently the audience of his worshippers were listening to my description of God, so different from that enshrined in the temple at my side, and seeing at a glance, with his keen mind, that if this description of God was accepted as true his employment was gone, seeking to create a diversion, straightened himself up, and with his finger drawing a line around his stomach, he said, "Sir, *this* is my God; when this is full, my God is propitious; when this is empty, my God is angry. Only give me enough to eat and drink, and that is all the God I want." Turning to this same old Book, I gave him that scathing denunciation of Paul of those "whose God is their belly, whose glory is in their shame, and whose end is destruction." And then turning again to the audience and reminding them of the pure and holy character that I had described, I told them that "this poor, miserable wretch here is willing to call his belly his God." Amid the sneers and scorn of his own worshippers, he sprang from his pedestal, slunk around the corner of the temple, and vanished down a side street. And oh, how the audience listened while I described to them Him in whom all the fullness of this Godhead was manifested bodily, even Jesus of Nazareth, the Saviour of all of them, in all the world, that will believe in him!

On another occasion I was reading from the seventh chapter of Romans that declaration of Paul of the power of sin over us, where he says, "When I would do good, evil is present with me, and the good which I would I do not, but the evil which I would not that I do." As I read it the most intelligent man in my audience spoke up, saying, "That is it! that is it! That is exactly what is the

matter with us Hindus. Now, does your Book tell us how we can get rid of that evil disposition, and do the good we would and avoid doing the evil that we would not?" How gladly, from this same old book, did I point them to Him who can create a new heart and renew a right spirit within us; who can give us not only the desire, but the power to do good: "For I can do all things through Christ who strengtheneth me."

On another occasion and in a different city I read the description in the forty-fourth chapter of Isaiah, of the making and worshipping of images. When I had completed the reading, a sharp man in the audience, a Brahmin, stepped out and said, "Now, sir, we have caught you. You told us that this was an old book, given long ago in another part of the world to tell us how we might find God, and, how worshipping him we might attain to peace with him; but, sir, that that you have just read you have written since you came here and saw how we Hindus managed it." The photograph once more was recognized.

But again, can this Book be understood by high and low, rich and poor, learned and ignorant? Can this Bible that was given to a people prepared through generations by a special training, and standing on a very different moral plane from the Hindus of the present day—this Book with its pure and holy doctrines, its strange, though beautiful and simple plan of salvation—can it be understood by those Hindus who have sunken through centuries of moral pollution—can it be understood so as to affect their lives and their character?

Come with me to a little town 150 miles to the northwest of my station at Mudnapilly, in India. Some fifteen years ago there lived there a Hindu, an unlettered man—he could simply read and write, and that was all—who felt the burden of sin and desired relief. He had tried all that his system taught him, and still found no peace of conscience. There came the time of the annual drawing of the idol car (usually called the car of Juggernaut), in a city some thirty miles away, and this man, mourning

over his sin, went there, for they told him if he would engage in the ceremonies there and join in the drawing of the car the burden of sin would be gone and he could find relief. He went there. The first day passed, and the second day of the festivities was nearly through. That night it would close, and he felt yet the burden of sin. He knew that he had not got relief. He saw standing in the crowd a man with a book, wrapped in his garments; he saw the end sticking out, and asked, "Stranger, what book is that you have got there?" Said he, "They call it the *Kotta Nibandana*" (the New Testament). "What is that?" "Why, they say it is the *Sattya Vêda*," (the *True Vêda*, as we term the Bible in India, in distinction from their Vêdas which we do not acknowledge as true). "Have you read it?" "No, I have not." "What does it tell about, anyhow?" "Why, they say that it tells us how to get rid of sin." "Does it; will you sell it?" "Yes." "How much will you take for it?" "Well, give me half a rupee," (twenty-five cents). "All right." He took out the money and gave it to the man and took the book, wrapped it up, put it under his arm and went away. When he got home he opened it at the first chapter of Matthew, and stumbled and tumbled down over those jaw-breaking names in the genealogy of Christ, worse for a Hindu than they are for us to pronounce. He thought that after all there was not going to be anything in the book that he could understand, and that he had lost his money; but he got through at last, and came to the story of the miraculous birth of the child Jesus; *that* he could understand. He read on, and read the story of his wonderful childhood, and his marvellous life, his miraculous deeds, and the messages of mercy that he gave to all around him; and then, when he was beginning to think that he must be the one that should redeem all lands, he came to the story where he was killed and nailed upon a cross. Oh, it was all up then, he thought; but he read on amid his tears; he read of his lying in the grave, and then of that wonderful coming forth again from the grave,

and of the scene when he appeared to his disciples, and with astonishment he read how on Mount Olivet, parting the clouds, he ascended to heaven; and then he turned over and read again in the next Evangelist, in fewer words, the story of the same life. Then he read on in a third Evangelist that same story, that is never repeated too often—Luke's graphic life-picture of Christ on earth. Then he came to the fourth Evangelist, and there he read of the divine sonship of that Jesus of Nazareth, the Word that became flesh and dwelt among us; and he learned there of our connection with Christ, the branch with the vine, how he would remain with us; then he read the story of the founding of the early Christian church. That gave him more light. He read the doctrinal epistles, and feeling the burden of sin as he did, he did not stumble over those hard doctrines as some on this side of the water do. He read that story, that wonderful revelation of the New Jerusalem coming down from heaven out of God, the home of all those that believe in Jesus, when they shall arise and meet him.

Ah, that was the book for him. He read in the book that they were not to forget the assembling of themselves together on the first day of the week, as the manner of some is—of some perhaps in this country too—and on the first day of their week, which, singularly, synchronizes with our Christian Sabbath, he gathered his neighbours in his own house to hear him read from "the wonderful Book." He taught his wife to read, a strange thing for a Hindu to do, as they never used to teach their women to read; but he taught her to read in order that she might be able to read from "the Book." He learned in that, "When ye pray thus shall ye say, 'Our Father which art in heaven;'" and as they assembled thus on each Sabbath day they joined, after reading the word, in repeating that prayer. Some years passed by and the man died. When he died he told his wife that they must not burn his body as the Hindus are wont to do, but bury it, for Christ was buried; that they must not perform any

heathen ceremony over his grave, but read from "the Book" and repeat "the prayer," and leave him there with God; for as Christ arose from the dead so would he some day arise and meet that Christ in heaven. His wife kept up the reading, on the first day of the week, to the people from this book. Years more passed by. At last there came two missionaries into a village some fifteen miles from this place. They were preaching there to the people, as they supposed for the first time that they had heard of Christ and his salvation, when two men that happened to be there in the market-place stepped forward and said, "Why, sirs, what you say is exactly what the man of 'the Book' down at our village used to teach." They asked about it and learned the story. They went down there and found to all intents and purposes a little church of Jesus Christ established. It was the Book that had done it. They had not received baptism nor the Lord's Supper to be sure, but they had that life in their hearts that was the baptism of the Holy Ghost. The Book had shown that it could be understood and could produce its effect.

That was among the lowly; how among the higher classes that have the Védas, with their purer teachings, the Brahmins of India? How does this Bible work among them? *Is it adapted to meet their felt wants?*

Some fifteen years ago I took a long journey of five months through a native kingdom that had never before been traversed, so far as I could learn, by any missionary, and where the Scriptures had never been circulated. I took the journey, an exploring and Bible distributing journey, at the expense of the American Bible Society. We were warned that we should meet with dangers and difficulties. We did meet with them abundantly; but on the way the Master gave us such cheering signs of his presence that we were willing to go on. We had been warned not to go because of the danger, and were told that we would never all of us get home alive; but I read in my commission, "Go ye into *all the world* and preach the

gospel to every creature." It did not say, "except Hyderabad;" and believing my commission was to be carried out I went, taking with me four native assistants. I well remember one Saturday when we had attempted to cross a wide river in basket-boats, and had been swept down the stream three miles in crossing. At last we had gained the shore, but we had been delayed so long that it was midnight, Saturday night, before we reached the town where we wished to spend the night. Camping outside the city we spent the rest of the night. Sabbath morning in our camp we held our prayer meeting, myself and four native preachers and attendants, reading from the word and talking over the power and goodness of Christ; and in the afternoon we thought that though we had intended to rest that Sabbath we must go out to the bazaar and tell the people of this divine word. We went. A large audience assembled around us. We preached to them of Christ and his salvation. We distributed Scriptures and tracts among them, and came back before sundown to our camp, intending to lie down to rest very early, as we must start on our journey at half-past four the next morning, as was our wont; when ere the sun had set a group of men came out of the town with books in their hands saying to us, "Sirs, this is such wonderful news that you have told us. Won't you please come back and talk to us some more about it. The idea of a way of getting rid of sin without ourselves, by the help of a Divine Redeemer! It is wonderful. Please come back and talk to us some more about it." We went back. The market-place was covered with India rugs and Persian rugs, and with pillows for us to sit upon, for they said they wanted us to talk longer than we could stand to talk. There were stakes driven in the ground-floor, with little native lamps on them to light when it should grow dark, for they said they wanted us to talk long after it was dark. They kept us reading and talking until ten o'clock at night, and would not let us go. When at last we told them that they must allow us to rest, for we were very weary and had to start

early in the morning, they allowed us to leave and we went and laid down to rest.

At half-past four in the morning we had arisen; our carts were packed and we were just starting, when out came a deputation from the town with books in their hands, with the leaves turned down here and there; for they said they had been reading the books all night long, for they were sure they would never have another chance to ask questions about them; and it was such strange news, and so good if true, they wanted to be sure that they understood all about it, and they had come to ask some questions before I started. I said to my native assistants, "You go on. Three miles north of here, I understand, is the town of Pebéri. As you are walking and I have a horse, you go on, and I will stop and answer these questions, and then canter on as rapidly as I can and overtake you. If you get there before I do, go into the town and offer the Scriptures and tracts for sale." We could not give them away there. There was a reason for it that I cannot stop here to explain. "You go on, and I will join you as soon as I can." They went on; I stopped and answered the questions. They asked a great many earnest questions. When I attempted to mount my horse, they put their hands on my shoulder and said, "No, sir—you cannot go until you answer some more questions." I answered a few more and tried to spring on my horse again and go on, as I did not like to leave my native assistants to encounter danger alone, if there were danger, and wished to hasten on. But they said, "No, sir; answer some more questions; don't go yet." I stayed three-quarters of an hour and then went forward to join my assistants. I cantered on as rapidly as I could, and as I approached the town of Pebéri, which was a walled town with gates, I saw my native assistants coming away from the town accompanied by some natives. Speaking in the Tamil language, which was not understood by the people there, I said to them, "Would not they let you go into the town? would not they let you preach? could you not dispose of any books?"

"Yes, sir," said they, "we preached to a most intensely-interested audience, and when we offered our books and tracts for sale they bought every one of them; we haven't a single one left; they paid for them all and wanted more. We told them you had your saddlebags full of books, and they have come out here to meet you and buy more books."

Turning to them, I said (in their own language, the Telugu), "Brothers, I have plenty of books—you shall have all you want. But first let us go back into the town, and I will tell you some more about this wonderful news." We went back into the town. I saw that they were the chief men of the place. There in the square before the gate was the platform for the elders of the city to sit upon and administer the affairs of the town, as in ancient Jewish times. They escorted me to that platform and wished me to sit with them. As I preferred to stand and talk, so that I could be heard by a larger audience, they said they would stand too, for they did not wish to sit while their teacher was standing—it would not be polite. Standing there, I proclaimed to them again the gospel of eternal life through Jesus Christ. When I had done speaking, I took my saddlebags from the horse and offered them the books, and at once there was a rush for the books. I gave out book after book, and still they pressed upon me until every book was gone, and then there were forty hands held out, over the shoulders of those before them, with money in them; and they said, "Here, sir, take what money you please, only give me a book that tells about the Divine Father that you have told us about."—"Give me a book that tells about Jesus Christ and his salvation."—"Give me a book that tells about heaven and how I can get there."—"Take what money you please, only do give me a book." I told them, "Brothers, I am very sorry I did not know there were so many educated men here, and that so many books would be wanted. I have a cart-load of books that have gone on in advance, which I might have stopped for you to buy all you want." They said, "How far has

the cart gone?" Judging from the time, I said that it must have got about three miles. They said, "If we go on and overtake the cart, will you stop it and let us buy the books?" "Certainly," said I. They at once appointed a deputation to go on and buy the books. Five were appointed. As I had been talking, I particularly noticed two who stood upon the platform, almost in front of me—a Brahmin with venerable white hair and noble brow, a very courteous and intelligent gentleman, and his son, as I judged from his countenance, standing at his side. They had interrupted me now and then, as I was preaching, saying to me, "Wait a moment, sir; won't you explain that point a little further? this is such strange news, we want to be sure that we get it exactly right." I would explain the point and then go on, and soon they would stop me again, asking intelligent questions, anxious to understand everything I said. They were among the deputation that were appointed to go forward. The people put money in their hands, each one telling them, "Don't you forget to buy me a book."—"Buy me a book that tells of Jesus and his love."—"Buy me one of those books that tell about the Creator, the Divine Father that loves us."—"Get me a book that tells how I can get rid of my load of sin." So they commissioned them and sent them. We went out of the gate of the city and turned into the pathway where my carts had gone—native carts with wooden wheels, drawn by young buffaloes.

We walked on for a time, they asking earnest questions and I answering them, when they said, "Sir, we are going no faster than the carts are; would you mind cantering on to overtake the carts and stop them; and then you must talk to us some more." I put spurs to my horse and rode on. I had gone perhaps a mile and a quarter, and got into the thick jungle that intervened between that town and the next village, and was passing up a little tortuous cart-track through the jungle when I heard the step of a powerful horse approaching me from the rear. I had been warned that in just such a place as that I would be assas-

sinated. Thinking it always safest to face the danger, if there be danger, I stopped my horse, turned around and waited for the approach. Soon, around a bend in the road I saw a powerful Arab charger coming, with saddle and bridle bedecked with ornaments of silver and gold. Its rider had a turban with gold-lace trimmings, and with a necklace of pearls around his neck, with a jacket of India satin interwoven with threads of metallic gold. He rode rapidly on, and apparently was about passing me when he saw me, and pulling up his horse almost on to his haunches, he said, "Are you the man that has been in my town this morning with this strange doctrine?" I said, "I have been in the town of Pebéri, sir." We had been told that this town was the summer residence of a petty Rajah, a feudatory of the Nizam of Hyderabad, but that at that season of the year the Rajah was at his other capitol. He said to me—for it was the Rajah himself, "I came in late last night from my other capitol. I suppose the people did not know I was there. I got in late last night or early this morning, and we were not stirring when your people came so early. I suppose those were your men that came about sunrise with the books; but some of my courtiers were stirring and bought some of the books and brought them to the palace, and we were so busy reading the books that we did not know there was any second gathering in the streets. I wish I had known it, I would have sent out and asked you to come to the palace to tell us the news there; but when you had gone they brought some larger books, saying that the white man himself had been there and given them those books, and I was so anxious to see you that I ordered my swiftest horse, and I have outridden all my courtiers, as you see, to overtake you. Now, tell me all about it. Is it true? Is there a Saviour that can save us from our sin?" We rode on together, I on a little scraggy country pony that had cost me thirty dollars, looking up to him on his magnificent Arab charger worth a thousand, and as I trotted along talking with him I could not help thinking of Philip and the Eunuch; and I

tried as earnestly, I believe, as Philip did to tell my companion of him of whom Moses in the law and the prophets did speak—even Jesus of Nazareth the Saviour of all them in all the world that would believe in him.

We overtook the cart. "Now," said he, "let me have a copy of every book you have; I don't care what you ask, I will pay for them." One box after another was opened. He took out a book about the size of a small pulpit Bible, and said he, "What book is that?" "That is the Holy Bible, the Satya Vêda, or True Vêda, in the Telugu language"—the language in which we were conversing. "Give me that." Down it went on the ground. He took up another, of one-third the size. "What is that?" "That is the New Testament in the Canarese language." "Give me that;" and down it went. "What is that?"—taking up another. "That is the New Testament in the Hindustani language." "Give me that." "What is that?" "That is the New Testament in the Tamil language." "Give me that." "What is that?" "That is the New Testament in the Maráthi language." "But," said I, "you don't want all those, for this large one contains the whole thing. These others contain part, the best part to be sure, of the large one, in the different languages. But it is the same thing, verse for verse and word for word, only that each is in a different language. You know the Telugu language best. If you take the large one in that language you have the whole;" for I wished to save some of these for use further on, in my journey. "No," said he; "if you were to be here so that I could ask questions, that large one would be enough for me, but you are not going to be here, so I shall have no one to ask questions of, and I will take it and read it in the Telugu language, and I will perhaps not quite understand it; then I will take it in the Canarese language, for I can read that just as well, and it will be a little differently expressed, and by comparing the two I will understand it; if not, then I will read it in the Hindustani language, and comparing the three I will understand it

better; or in the Marathi, or Tamil language, and comparing the four or five I shall be able to understand it all. I don't care what you ask for them, only let me have the books. I will pay for them." So he took them.

In the mean time the deputation came up. I found that the Brahmin whom I had noticed so particularly was the prime minister of the Rajah, his general manager, or *Mantri*, as they call it in India, and the son was being educated to succeed him in office. They all asked earnest questions, and kept me answering question after question and explaining the books for an hour and three-quarters, there in the road, before they would allow me to hitch on my oxen and pursue my journey. When they had bought and paid for their books, and at last had consented that I should pursue my journey, I bade them good-bye. But as we went on our way we could not help thinking of them and their earnest questions, and wondering whether the words thus scattered had done any good. We journeyed on, however, and at last after five months we came around to our homes, stricken down by disease to be sure, that we had contracted in those jungles, but all of us were alive. We came back to our homes, and still we could not forget those people. We wondered whether in that town, where they had so gladly met us and heard us preach Christ, there would be any fruit from the seed we had scattered. Three years passed by—years of sickness with me to be sure, resulting from that journey, for I had not recovered from it yet. We were still thinking of and praying for them, when the Lord allowed us to hear news from them. A chance traveller came that way—not a chance traveller; nothing ever happens by chance. God ordered, for the strengthening of my faith, and perhaps yours here to-night, that a traveller should come down through that unfrequented way, and that he should be overtaken by night at that very town of Pebéri. He was a half-caste, half Portuguese and half Hindu. He stopped in the rest-house built for travellers, by the gate of the city. In the evening that very *Mantri*, the Rajah's prime

minister, hearing that there was a stranger there who dressed and appeared differently from the people there, came out to meet him, and said he, "Stranger, you seem to have come from a distance; do you know anything of the people they call Christians?" "Yes, I am one myself." "Are you? I am glad of it. Stranger, do you know anything about a white man that came through here three years ago, in the month of August, with a book that he called the True Vêda, telling about the Divine Redeemer, that he called *Yesu Kristu*?" (The Telugu for Jesus Christ.) "Yes, Dr. Chamberlain is the only missionary that has ever been through here. He came this way about three years ago." "Do you know him? Have you ever seen him? Is he living now? and will you ever see him again?" "Yes, I met him years ago away up north, and in about a month I shall pass within about thirty or forty miles of where he is now living." Said he, "If you get as near him as that, you turn out of your way and find him, for I want you to carry him a message. Tell him that from the day he was here, neither my son nor I have ever worshipped an idol. Tell him that every day we read in that New Testament that he left with us, and every day we kneel and pray to that *Yesu Kristu* of whom he taught us, and tell him that through his merits we hope to meet him in heaven. Tell him the Rajah has the Bible read every day in his palace, and we think that he too at heart is a believer in Jesus. Tell him we hope to meet him by-and-by when we can tell him all about it—saved because he came here and brought us those Bibles; but if you go anywhere near him you turn out of your way and find him, and give him this message now, for it will do him good." And, oh, friends, it did do me good. When I heard that message I forgot the difficulties and perils of that journey. I forgot how we had been surrounded by tigers at night, keeping the camp-fires burning bright while we heard them roaring for prey in the jungles around us. I forgot how I had been swept away in the river. I forgot how we had been taken by

the jungle fever and deserted by all our coolies. I could not remember any of these things then. I thought of souls redeemed, and heaven's mansions peopled, and I said, "If in that one village the Bible has done this, why not in hundreds of other villages where we have left it?" Aye, methinks I can see the throng assembled around the great white throne, and it may be, that among that throng some of those dusky sons or daughters of India may come to one of you, and grasping your hand, say to you, "Brother, sister, you gave that dollar to the American Bible Society that printed that Bible that came away out to Hyderabad, and told me how to reach heaven." "Child, you gave that dime that printed the New Testament that told me how to get to heaven." And in the gladness of that hour, oh friends, will we ever, one of us, regret that we have done so much for our Master? Will we not rather wish that we had joined hands in sending this word of God into every palace and every hut on the whole globe?

Does this Bible change the character and the lives of those who embrace it? I would I could take you to a little village near my station where they had embraced Christianity in a body but eight months before, and where the high priest of the temple near by, came secretly to me in my tent, and asked me, "Sir, will you please impart to me the secret; what is it that makes that Bible of yours have such a power over the lives of those that embrace it? Now, it is but eight months since these people joined you. Before that they were quarrelsome, they were riotous, they were lazy, they were shiftless, and now see what a difference there is in them. Now they are active, they are energetic, they are laborious, they never drink, they never quarrel. Why, sir, I joined in the persecution when they became Christians and tried to stamp out Christianity before it gained a foothold here, but they stood firm, and now in all the region around here the people all respect and honour them. What is it that makes the Bible have such a power over the lives of those that embrace it?"

Our Védas have no such power. Please, sir, give me the secret."

Does it sustain its recipients? Our first convert in the new region, in the Telugu country where I went in 1863, was a young Brahmin. We knew that there was danger of his being murdered and tried to guard him. But after a while—I cannot stop to give you the whole story to-night—he was decoyed away and taken over one hundred miles to a town where his relatives lived. He was immured in a close room. Nothing was left him but a cloth around his loins. In the room there was naught but a grass mat for him to lie on, with nothing to cover him. Day by day just a little rice and salt was placed there for him to eat, just enough to keep body and soul together; and he was told that he should never come out alive unless he abjured his new-fangled doctrines and came back to orthodox Hinduism. His grandfather, a wealthy man, offered half his fortune to the Brahmins if they would reconvert him. They brought the logicians, the rhetoricians, and the priests of all the region to argue with him. They had taken away his Bible. They argued with him, and they kept him for months. I have not time to tell you the thrilling story of his escape, but at last he got back to us, all skin and bones; he had lost all his flesh, but had not lost his faith and his trust in Jesus, nor his love for this Bible. He had never denied Him. A year after that we met his uncles who had imprisoned him. They said to us, "Sirs, what is it in that Bible of yours that gives such strength and courage to those that embrace it? Now, we had that nephew of ours right in our power. We told him that he should never get away alive unless he renounced Christianity, and there was no probability that he would. He expected to die from starvation there; but, sirs, every day, no matter who were there, he would kneel in his cell and he would pray to that *Yesu Kristu*, the Divine Redeemer that he called God, and when he arose there was no doing anything with him. You never saw such a stubborn fellow. What is it that makes this Bible give such nerve and such courage to those that embrace it?"

Does this Bible quell opposition? It is quick and powerful? I would I could take you to a scene in that same kingdom of Hyderabad that I witnessed fourteen years ago. There in a city, a walled town of 18,000 inhabitants, the people had arisen in a mob to drive us out because we tried to speak of another God than theirs. We had gone to the market-place and I had endeavoured to preach to them of Christ and his salvation, but they would not hear. They ordered us to leave the city at once, but I had declined to leave until I had delivered to them my message. The throng was filling the streets. They told me if I tried to utter another word I should be killed. There was no rescue; they would have the city gates closed, and there should never any news go forth of what was done. I must leave at once or I should not leave alive. I had seen them tear up the paving stones and fill their arms with them to be ready, and one was saying to another, "You throw the first stone and I will throw the next." By an artifice I need not stop now to detail, I succeeded in getting permission to tell them a story before they stoned me, and then they might stone me if they wished. They were standing around me ready to throw the stones when I succeeded in getting them to let me tell the story first. I told them the story of all stories, of the love of the Divine Father that had made us of one blood, who "so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." I told them the story of that birth in the manger at Bethlehem, of that wonderful childhood, of that marvellous life, of those miraculous deeds, of the gracious words that he spake. I told them the story of the cross, and pictured in the graphic words that the Master gave me that day, the story of our Saviour nailed upon the cross, for them, for me, for all the world, when he cried in agony, "My God, my God, why hast thou forsaken me?" When I told them that, I saw the men go and throw their stones in the gutter and come back, and down the cheeks of the very men that had been clamouring the loudest

for my blood I saw the tears running and dropping off upon the pavement that they had torn up; and when I had finished the story and told them how he had been laid in the grave and after three days he had come forth triumphant, and had ascended again to heaven, and that there he ever lives to make intercession for them, for us, for all the world, and that through his merits every one of them there assembled could obtain remission of sin and eternal life, I told them then that I had finished my story and they might stone me now; but no, they didn't want to stone me now; they didn't know what a wonderful story I had come there to tell them. They came forward and bought eighty copies of the Scriptures and gospels and tracts, and paid the money for them, for they wanted to know more of that wonderful Saviour of whom I had told them.

What do our enemies say of the Bible? those keen-witted Brahmins, who know their own Védas, with all their beauties, who are capable of judging of what they read. What do those our enemies say of this book? I will tell you what they say; I will give you the testimony of one of their Brahmins, not a Christian.

I had been delivering a series of lectures to the educated men in my region on their Védas and the Christian Scriptures, compared and contrasted. I had shown them by quotations from their Védas and Shastras that their Scriptures pointed out one God, pure and holy and good; the creator, and preserver, and controller of all things; that their Scriptures pointed out man in a state of sin and rebellion against that holy God. I had shown them that their Védas pointed out the fact that sinful man could not be at peace with holy God until that sin was in some way expurgated. I had shown them that their Scriptures brought man up to the edge of the gulf that yawned between sinful man and sinless God, and left him there yearning on the brink, anxious to get over but with no means of crossing; that the Christian Scriptures pointing out God as a God of purity and holiness, and man

in a state of sin, had brought man to the edge of the same chasm, but that they, in and through Jesus Christ, the God-man, had bridged that gulf; that Jesus Christ in his human nature resting on man's side, in his divine nature on God's side, bridged the gulf, and that we could all pass over, dropping our sins into the chasm as we went, and be at peace with holy God. There had been in that concluding lecture a most profound silence. The room was packed, and the windows, all open, reaching down low, were filled with the heads of those standing outside who were anxious to hear. There were no Christians present except my singing band; they were all heathen. When I had finished, offering a short prayer to the God of truth to bring us all to understand the truth, whatever it might be, and rose taking my book to leave, a Brahmin in the audience asked permission to say a few words. I said to myself, "Now there will be a tough discussion, for that man is the most learned man in the audience and the best reasoner in all this region." But I had determined to stand my ground, for I had reserve ammunition that I had not yet used. I expected him to attack the ground I had taken, for I had taken strong ground that night as to the insufficiency of their Védas; but instead of that he gave one of the most beautiful addresses that I ever listened to in any language. It was so graphic, so beautiful, that I went home and wrote it out in the English language, part of it, preserving his phraseology and idiom as far as I could, and I wish to read you a few sentences to-night to show you what he thought of the Christian Scriptures. He said:

A BRAHMIN ON THE BIBLE.

"Behold that mango tree on yonder roadside! Its fruit is approaching to ripeness. Bears it that fruit for itself or for its own profit? From the moment the first ripe fruits turn their yellow sides towards the morning sun until the last mango is pelted off, it is assailed with showers of sticks and stones from boys and men, and every passer by, until it stands bereft of leaves, with branches knocked off, bleeding from many a broken twig; and piles of stone underneath, and clubs and sticks lodged in its boughs, are the only trophies of its joyous crop of

fruit. Is it discouraged? Does it cease to bear fruit? Does it say, 'If I am barren no one will pelt me, and I shall live in peace?' Not at all. The next season the budding leaves, the beautiful flowers, the tender fruit, again appear. Again it is pelted, and broken and wounded, but goes on bearing, and children's children pelt its branches and enjoy its fruit.

"That is a type of these missionaries. I have watched them well, and have seen what they are. What do they come to this country for? What tempts them to leave their parents, friends, and country, and come to this, to them unhealthy, climate? Is it for gain or for profit that they come? Some of us country clerks in government offices receive more salary than they. Is it for the sake of an easy life? See how they work, and then tell me. No; they seek, like the mango tree, to bear fruit for the benefit of others, and that, too, though treated with contumely and abuse from those they are benefiting.

"Now, what is it makes them do all this for us? *It is their Bible.* I have looked into it a good deal at one time and another, in the different languages I chance to know. It is just the same in all languages. *The Bible*—there is nothing to compare with it in all our sacred books for goodness, and purity, and holiness, and love, and for motives of action.

"Where did the English-speaking people get all their intelligence, and energy, and cleverness, and power? It is their Bible that gives it to them. And now they bring it to us and say, 'This is what raised us; take it and raise yourselves!' They do not force it upon us, as the Mohammedans did with their Koran, but they bring it in love, and translate it into our languages, and lay it before us, and say, 'Look at it; read it; examine it, and see if it is not good.' Of one thing I am convinced: do what we will, oppose it as we may, it is the Christian's Bible that will, sooner or later, work the regeneration of this land."

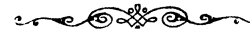
"Verily, their rock is not as our Rock, even our enemies themselves being judges."

The Bible has always had its enemies; so has everything that is good, in the moral or physical world. In Fulton's time the wiseacres of his day proved to a demonstration, as they thought, that his invention of a steamboat was worthless; that the plan was faulty; the engine was defective, and that it could not work. But when, on the morning set for its trial, the banks of the Hudson were lined with the anxious throng who had come to see it put to the proof; when the steam was turned on, and the wheels began to revolve, and the boat glided out, cutting its way through the placid waters of the river, shout on shout from river bank and window and roof rent the sky. What did

they care for the demonstrations of the wise men? The steamer worked, and that was enough.

So we will let the so-called wise men of this day prove to their own satisfaction that the Bible is worthless; *but so long as it works*—redeeming, elevating mankind, causing the moral desert to blossom as the rose—*we will stand by it, so help us God!* It has had attacks before, and has survived them. At the close of the last century there were those who, after demonstrating, as they said, that it was antiquated, and defective, and effete, prophesied that before the middle of this century it would be found only on the shelves of the antiquarian; *but yet it works*. And while your existence and your names, oh enemies of the Bible, are fading from the remembrance of mankind—verifying the prophecy contained in that Word, that “the memory of the wicked shall rot”—the Bible that you despised, translated since your day into 150 more languages, is running through the world, conquering and to conquer, till all the earth shall be subject to its sway.

Brothers, sisters, friends, we have this Bible. It is our priceless heritage. Let us read it more. Let us study it more. Let us love it more. Let us live it more; and let us join hands with this Society in giving it to all the world, to every creature.





A

BACCALAUREATE SERMON.

BY

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PRESIDENT OF OLIVET COLLEGE,

OLIVET, MICH., JUNE 15, 1879.

BOSTON:

BEACON PRESS, THOMAS TODD, PRINTER,
CORNER BEACON AND SOMERSET STS.

1879.

Published in accordance with a vote of the Trustees of the College.

SERMON.

“IT IS LIKE A GRAIN OF MUSTARD SEED.” *Mark iv : 31.*

THE oriental mustard, to a seed of which our Lord likens His Kingdom, is thought to be the *Salvadora Persica*. Its growth reaches through years. Its trunk is large enough to be made into boards. Its branches are large enough to shelter the birds, and strong enough to bear the weight of climbing boys. The seed is comparatively very small; and the point of comparison lies between the small seed and the large tree. Our Lord springs from humble stock. Isaiah likens Him to a shoot from a decayed trunk. He owns no land and has no home. He teaches and makes a few disciples; but men mostly despise and reject Him. At last He dies a shameful death. Yet thus begins the kingdom over which the Hallelujah Chorus is to be sung.

Thus is the seed related to the great tree. The same law governs all Christian life, whatever the shape it assumes. In the individual believer the beginning is small; but the result is eternal glory. The seed of the Christian college is very small; but the tree is great and strong and lasting and glorious. Let me speak this morning of THE CHRISTIAN COLLEGE.

I. *The seed is comparatively very small.*

1. Take the college as an institution. It can be traced back to the cathedral and convent schools which are planted in the fifth and sixth centuries, and in which the young men destined for the church are trained. Their small endowments and slender advantages show them to be but the seeds of the colleges and universities which are to take their places.

2. Or take individual cases: the University of Paris, called the First School of the Church, is planted about the year 900. But for two hundred years it has to struggle for life. It is thought to have passed through a period of suspended animation. Not till the days of Abelard does it show thrifty growth and send forth its branches.

Oxford's beginning is so small and uncertain that Hallam is unable to decide whether Alfred the Great, or a successor, plants the seed. It is generally supposed to be Alfred. In 1109 some monks hire a barn on the banks of the Cam and open a school. This is the beginning of the University at Cambridge, the seed of that growth whose enormous bulk has been slowly increasing for seven hundred and seventy years. The financial seed of Harvard is one half of a minister's estate worth seventeen hundred pounds; and it begins to be a college with a course of study hardly equal to that of one of our academies. In the year 1700 ten ministers lay down forty books to begin a school, of which five years later Col. Caleb Heathcote, of New York, speaks contemptuously as "a thing they call a college." Could he revisit the earth, what would

be his surprise to find this "thing" grown into the great University at New Haven. For twenty-five years Moore's Charity School for Indians exists in Lebanon, Conn. Then it takes a college charter and migrates, President, Faculty, Indians and all, two hundred miles north through an unbroken wilderness, to Hanover, N. H., and there becomes the seed of Dartmouth College. At first Amherst College is a Charity School, and its grade is that of an academy. Its friends build the first college walls with their own hands, and their wives and daughters cook the needed food. Missionaries kneel on the snow to consecrate the beginning both of Wabash and Beloit; and how small Oberlin and Olivet begin we all know.

II. *The mustard seed is unique.* It is charged with a peculiar life. It is a good medicine for diseases, a good antidote for poisons; and the more it is bruised, the more its remedial power is felt.

The Christian college is unique. It is charged with a peculiar life. So long as it is worthy of its name, its wholesome truths and remedial virtues are sovereign. It is the only institution, Pres. Hopkins says, which in this country represents a truly liberal education. The academy and the high school lack its intellectual breadth. The high school and the state college lack its religious life and power. The (American) university is unlike it in structure, aims and results. That seems to be an institution in which (not to name its accidental facilities) students may pursue post-graduate studies, and have

access to all the professional schools. It presupposes the college and all its discipline. It also presupposes older students than the college has, for whose religious welfare it is not under the same obligation to provide and watch. All these institutions lack the mustard life and power.

But all the parts and powers and virtues of the Christian college work to one end, and that is a Christian manhood. Its founders are men of far-seeing faith. Chosen for their piety and wisdom, its trustees serve as a labor of love and accent their services with prayers and gifts. Its funds come from those who sympathize with the trustees. Its endowments are voluntary. Neither special nor general taxation, neither state nor national grants, feed its life. Even the enormous endowments at Cambridge and Oxford have come mostly from private purses. Noblemen, princes, kings and queens have given; but they have given as individuals.

Then the Faculty of the Christian college are all Christians; and little experience is needed to teach us how important this oneness is. One unreligious professor may neutralize the influence of all the others. It has been quite noisily assumed, that to insist on this Christian oneness in the Faculty is narrow, and that it may lessen its teaching ability by keeping able men from its chairs. But it would not be wise to disregard the true end of the college for the sake of securing a seeming advantage. In shutting out everything that will not work toward His ends, God shows this same inflexible narrowness in all His workings. Many

seem to think the highest scholarship is most likely to be found among those who have doubts touching the Christian religion. Both general principles and particular examples point the other way. It is modest to say that our chances for securing the ablest teachers who are at the same time pronounced Christians are the very best. So long as we have Tylers and Whitneys in philology, Danas in geology, Youngs in astronomy, Porters in mental science, and Woolseys in international law, we need fear no dearth. It is of the very nature of our tree to bear such fruit in abundance. Forever, then, let the college have this Christian Faculty, of one heart and one soul, to tone the students' morals and to blend religion with all the teaching. This will be but repeating our past. From the landing of the Pilgrims to this day, pious laymen and evangelical ministers have mostly manned our colleges. In all the generations our ministers, physicians, lawyers, statesmen and leading teachers have been educated by these Christian men. Well may one declare: "I regard this as one of the greatest blessings which any country could enjoy."*

Pres. Hopkins is right. If liberal education has passed its chrysalis state; if it now means nothing less than the symmetrical development of the whole thinking, feeling, worshiping man, nothing but the Christian college can represent the idea, or give the discipline.

The conception of the unique character and

*The late Pres. Humphrey, of Amherst College.

unspeakable worth of this institution has been the inspiration of those who have toiled for it. The spirit that has shaped the germs of our Christian colleges, especially at the West, has been that of confessors and martyrs. The unwritten histories of these Western colleges, says one, have chapters in them that make the lip quiver; and one's heart grows exultant and throbs with delight, as he listens to this story of faith. Nothing but this unconquerable faith has been equal to the sacrifices; and nothing but the sacrifices has imparted the abiding mustard virtue.

III. *But this small seed is to sprout and to grow.* The Christian college is a thing of growth. But its growth is slow. It becomes a "great tree;" but it requires ages and centuries in which to unfold.

It makes increase *in bulk and in power.*

1. *In bulk.* At first the gifts may be very small; but they are enough to feed the life and to enlarge the growth. Strings of wampum and pecks of wheat come to little Harvard from the seamen and farmers of Massachusetts. Yale is glad to get a pair of globes from Dr. Watts, a few books from Sir Isaac Newton, and some scholarships from Bishop Berkeley. Recently the Baptists of Virginia raised a sum of money for their college at Richmond; and \$50,000 of this came from those of whom it was said the wonder was they had anything to give. But God knows how to build these particles into the growing tree.

(a.) First must come the professorships, the livings, which enable the teachers to give life and strength to their work. The living soul of the college is the teachers. No amount of apparatus, no number of costly buildings, would be a college without the Christian professors. Then let a PARSONS endow the chair of Greek and a RUTAN the chair of Latin. And let others follow these noble examples, till the living circle is complete.

(b.) Then let the land be smoothed into lawns, and let noble buildings arise. Hollis, Stoughton, Holworthy, Weld, Matthews — hall after hall arises, as the years elapse and Harvard's wants are multiplied. That slow and solid growth is to be repeated here. Hall after hall is to crown this beautiful hill. One is to build a laboratory and furnish it for every work in chemistry. Another will rear us a building for the library, which still another is to furnish with books perpetually, and thus, as one has said, form men's genius into a commonwealth. All other apparatus must come, that no science may lack illustration. Here our Dr. Brown has already outdone Dr. Watts. He has given the precious results of years of zealous labor — shells, minerals and fossils, to cast their light on three different sciences.

Then an increase is to come for another purpose; an increase vital to the growth of this college tree.*

* It is a significant fact, that colleges were designed at first for the sole benefit of poor students. At Baliol College, Oxford, each student was at first given eight pence a week for food. Sixty years later each had eleven pence; and two hundred years later each had sixteen pence.

Many of the best students must have aid. It has been so from the first; it will be so to the last. Some need to have tuition remitted. Others must have more — something for books and board and clothes. "What greater privilege," says the President of Harvard, "than this of giving to young men of promise the coveted means of intellectual growth and freedom? The angels might envy mortals so fine a luxury." Harvard thus bestows tens of thousands yearly. Amherst has numerous scholarships, magnetic points to attract the true steel, and to invigorate both her morals and her scholarship. At Yale two governors and five presidents of colleges, not to mention many other distinguished men, have striven for the Berkeley prizes.

Thus the growth comes. Professorships, lands, halls, laboratory, observatory, library, with books and all other apparatus, museum, art gallery; all things that are needed thoroughly to discipline and culture the Christian mind and soul. Slowly but surely these solid increments close one over another, as if determined to be built into an everlasting structure. Individuals join hands and give. Years and decades and generations and centuries seem to rival one another in giving. George Peabody goes far beyond John Harvard. Holmes and Buckingham and Farnum and Street outdo Elihu Yale. The nineteenth century outstrips the seventeenth and the eighteenth; and givers whose names posterity will not willingly let die are to surpass in giving the Ames, Baldwins, Benedicts, Carletons,

Doanes, Hitchcocks and Washburns whose generous gifts have already been wrought into the life of our Western colleges. Men may pass away; but these growths shall not pass away. Dynasties and kingdoms may perish; but these institutions shall not perish. The Abbey of Osney becomes Oxford; the barn becomes Cambridge; the school fed on wampum becomes Harvard; the college whose whole capital is forty books becomes Yale. The wise man never despises this day of small things.

2. But the Christian college makes increase *in power as well as in bulk.*

(a.) *It widens the circle of science and knowledge.* It does not begin where Oxford did, where Harvard did. It is heir to the life and power of the ages; and it begins at once to expand its capital.

It has been said that a bright lad could in two years absorb the mathematics known to the ancients. But that tiny stream has swollen to a river whence waters are taken to fertilize the whole field of the sciences. For ages algebra was but useless knowledge. Now it is a key to the hardest problems, and a delicate instrument with which we handle weights and volumes in chemistry and gauge forces and velocities in natural philosophy. Astronomy once busied itself with trying to read the fate of men and nations in the motions of the stars. The Ptolemaic system, it is said, was once taught in Yale College. What a revolution since Copernicus swept "cycle and epicycle" from the skies, and put the sun in his place; since Kepler set the satellites moving in ellipses and made their mighty radius-

vectors sweep over equal spaces in equal times. Chemistry once dreamed of changing baser metals into gold and of brewing some beverage to keep men young forever. Now, after having pulverized the earth's crust between its fingers, its "looks" are "commercing with the skies." In spectrum analysis it is reading off to us the chemical elements of the most distant heavenly bodies. It has cast Doddridge's imagery into its crucible and precipitated it into literal fact.

"Ye stars are but the shining *dust*
Of my divine abode."

Since the days of Linnæus the whole science of botany has been reconstructed. Since the days of Franklin the whole science of geology has come into being; and of palæontology he doubtless never heard. Physical geography and meteorology are of recent origin. Two hundred years ago the prophecies the weather daily fulfills would have been ascribed to supernatural knowledge. Political economy became a science under the shaping hand of Adam Smith. Textual criticism has become a science since the New Testament in Greek was first printed. Great advances have been made in anatomy and physiology, in mental and moral science, in archæology and philology. Thus the old sciences are sweeping over wider circles, and new ones are coming into being.

(b.) A second increase in power. *The Christian college is widening the circle to which science is applied.* It is multiplying the useful arts. It is putting to

use the truths it discovers. What swarms of improvements and witty inventions! One has reckoned up some sixty articles in common use that have come directly or indirectly from the college. Morse is a college man; and the experiments which give us the telegraph are made in a college. Bowditch is not a college man; but he climbs to the branches of this our tree; learns the French that he may read La Place; and learns the Latin that he may read Newton's Principia. Watt and Fulton are not college men; but they borrow from college men the truths and principles they embody in the steam-engine and the steamboat. George Stephenson is not a college man; yet Cambridge and Oxford make him what he is. "He experiments in vain for the locomotive," says one, "till he hears that steamships are described in books. Then he learns to read. Then he wades through works on mechanics. Then he finds that great storehouse, the Principia. He enters into the labors of Worcester and Watt, of Newton and Leibnitz, of La Place and La Grange. He impresses the scholars of two centuries and makes them build him railroads and tubular bridges."

Thus all the useful arts draw sap and life from the college. Destroy this precious mustard tree, and the very Patent Office will mourn. Business that seems most remote from it must suffer. There is good authority for saying California and Nevada have wasted millions through ignorance of mining and metallurgy. The rich returns which one of the Michigan mines is yielding are due, I am told,

rather to the treatment the ore receives than to the per cent of copper the ore contains.

(c.) A third increase in power. *The Christian college sends its life into the lower schools.* In this country the historical sequence has been, first the college, and then the common school; first Harvard College, and then the common school system. This is also the logical sequence. The fountain must be higher than the stream. Common schools, with no college to send life and power into them, will never flourish. To the academies and high schools it must send the scholars who are to teach the teachers of the common schools. It thus becomes the center of the whole school system. If the sun goes, Jupiter must go; and if Jupiter goes, all his moons must follow.

Through school systems and methods of teaching; through committees and text-books, as well as through teachers, is the Christian college sending its silent power into society. It takes a master in mathematics to make a good arithmetic. It takes a good linguist to make a good English grammar. Webster and Worcester pour into their spelling-books the experience gained in making their dictionaries. See, by the way, how one Christian college is shaping the speech of us all. These two graduates of Yale, these two mighty spirits, rule us from their urns. Indeed, Webster and Worcester are teaching the whole world of English-speaking people. They judge us all evermore. In every college, school and home, the judgment is set, and the books are opened. He that mars the king's

English, he that clips the king's coin, is held to answer. "To the law!" To the dictionary! If he speaks not according to that, it is because the true spirit is not in him.

But these men must have successors. The college must continue to send laborers into this vineyard. It must continually renew and rectify our speech, or it will surely sink into barbarism and decay.

(d.) A fourth increase in power. *The Christian college, through its graduates, is touching government at every point.* For the last seven hundred years most of the great names in English politics have been found at Cambridge and Oxford. In this land the Christian college, manned by pious professors, has been educating presidents, supreme judges, governors and members of Congress. It has given us four fifths of all our federal secretaries of state and all our federal chief justices. The record of Yale for her first one hundred and fifty years is very instructive: One vice president; three chancellors of the State of New York; three framers of the Constitution of the United States; four signers of the Declaration of Independence; four ambassadors to foreign courts; four judges of the federal Supreme Court; eighteen lieutenant governors; twenty-two governors; thirty-nine federal senators; eighty judges of State supreme courts; and one hundred and thirty-nine representatives in Congress. Only give Olivet its means, its money power, its normal growth and bulk, and, by the grace of God, her showing on the one hundred and

fiftieth anniversary will be equally good. Be our great object that of the men who planted Yale; that our youth "be instructed *in all parts of learning* to qualify them for public employments in church and *civil state*."

(e.) *By the power of its mustard heat and virtue, the Christian college pours life into all our religious institutions.* It colors all our spiritual experience. Bible societies, tract societies, missionary societies, the church uses as machinery. They are inventions which for us belong to this century. But the relation of college to church is vital and not mechanical. It reaches back to the days of Samuel. It is "that which was from the beginning." The college originates a *living power* without which the church has never been able to thrive.

Take the Bible in its English form. It is the gift of the Christian college to the Anglo-Saxon race; and it is the greatest boon it has ever received. A long line of scholars, headed by the immortal Wickliffe, begin the work, which the forty-eight revisers appointed by King James I carefully finish. What words can paint the result! The great English revolutions which seat the present dynasty on a constitutional throne; civil and religious liberty established; a Christian nation planted on this side of the sea; our own civil liberty achieved; our national unity vindicated; caste and bondage driven from the civil domain; a missionary zeal firing both the mother country and our own; without the English Bible, which is itself impossible without the Christian college, all these

events are morally impossible. And what is the Christian college doing with the English Bible now? Four companies of its scholars whose names will live as long as the noble tongue they use are revising our version, that not one ray of its heavenly glory may be dimmed. Then the Barneses, the Bloomfields, the Browns, the Cowleses, the Conybeares, the Ellicotts, the Hacketts and the Stuarts are making its meaning plain to every reader; while missionaries all over the world are translating it for the heathen. Every three months the Christian college is paying for all it has cost by giving the Bible to some degraded people.

But this living bond between college and church is most clearly seen in the matter of recruiting the gospel ministry. From all quarters come the recruits; but they come through the Christian college. Their poverty is their true wealth. Their thirst for knowledge is worth more to the church and to the world than thousands of silver and gold. Godly professors teach them. For four years they hear about the things of the kingdom. For four years the wants of the land and the world appeal to them. For four years they breathe an atmosphere vitalized by prayers and revivals. It is no wonder that Nathaniel Bouton feels for the moral wastes of his own land, and Samuel J. Mills weeps over a world lying in sin. Thus are the ministerial and the missionary ranks recruited from age to age. During Harvard's first sixty years more than one half of her graduates are ministers; during her first two hundred years, more than one fourth.

About one fourth of all the graduates of Yale have been ministers. Previous to 1845 one third of all the graduates of ten leading New England colleges are ministers. Previous to 1845 one fourth, more or less, of all the graduates of our American colleges are ministers. Previous to 1857 forty-three per cent of all the graduates of Middlebury are ministers; and the record of our Christian colleges at the West is thought to be still better.

It is *the revival spirit* that has thus made the Christian college the recruiting office for the ministry. It is a happy thing for us and for the world, that this spirit has so generally prevailed. In her earlier days Harvard feels its power. During her first hundred years Yale has twenty revivals, in which she rejoices to see five hundred of her sons converted. She begins her second century with that great awakening in 1802 which is the *magna instauratio* of our religious life and activity. To say that then and there are converted men who turn fifty thousand souls to righteousness is not to tell the tithe. That revival is the fountain head of the gospel river which is flowing through this age, deepening and broadening like that seen in Ezekiel's vision. During thirty years Amherst sees three hundred of her students converted; and her whole history, as well as that of Williams, is alive with revivals. Dartmouth sees six revivals in which one hundred and seventy students become Christians. In the eighteen years from 1830 to 1848 Illinois, Wabash and Marietta enjoy twenty revivals. From 1864 to 1879 Olivet has eight seasons

of religious awakening; and in her halls, as in those of Oberlin, the revival spirit is hardly ever wanting. Let us pray God that it prevail more and more. Whether our American colleges shall be genuinely Christian in life and structure and aims and results; whether they are to have the indwelling of the Spirit that came upon the church at Pentecost; these are questions to be answered in the affirmative, if we mean to win the world for Christ.

(f.) But the Christian college has for us Americans one increase more in power. *Let us, for want of a better term, call it Puritanism.* It belongs to both the church and the state. On the religious side, it is a life, a power, which now belongs to no one denomination; but, in generous measure, it belongs to the two denominations which Olivet represents. On the secular side, the word stands for that historic force which has given this nation its form and pressure. If any one says this shaping force comes from the Puritan churches, it is enough to say in reply that the Puritan churches themselves would have been strictly impossible without the Puritan college.

What would become of this nation, were this healing and unifying force to be destroyed? Go into some frontier state. Hear the confusion of tongues in California and Nebraska. See the strife of opinion in the land. Note the fierce antagonisms of races and classes. Behind every operative lies the question of profits to be divided between labor and capital. Behind every black man lies the question of equal rights. On every political stump stands

the specter of state rights, a frightful ghost we have poured out money and blood to lay. Walking up and down in the land is the devil of Communism, which strikes at the Bible, the church, the ministry, the family, the whole structure of Christian society. What is the one remedy for all these ills? Put into all our states Puritan colleges and support them with Puritan churches. The colleges imply and require the churches; *the churches will forever demand the colleges*. On one side these colleges will save our free schools from becoming godless and our votes from becoming means of bribery; on the other they will give us a love for God's Word, a Puritan Sunday, a Puritan church, a Puritan creed and a Puritan family. Thus would I prevent seditions and rebellions by keeping the whole life of the nation sweet and wholesome. "Yes, from the center to the verge of our wide-spread country, from the Atlantic, swept by its storms, to the shores of the Peaceful sea; from the Spanish main to our Northern lakes; from our sons and daughters all along the fruitful banks of the Western rivers, bearing the freighted barks of commerce; and above all, from our new States now laying their foundations west of the Mississippi, there comes up this voice, this appeal, which neither our national nor state governments, which no mere human philosophy can hear or heed; a voice which only the Church of Christ can know and answer. That we be saved from the perils of a bold and subtle infidelity; that we become not the victims of superstition, priestcraft and delusion; that society be not

abandoned to rudeness, or given over to materialism, nor yet to slavery or polygamy; and that our new states may be established in the faith and justice that have adorned and blessed our older confederacies, making them the social wonder of the world; that we may become a truly Christian people throughout our borders; this is the burden of the voice, this its supplication; for this it pleads in the name of the whole land, in the name of unborn generations, in the name of humanity, in the name of culture, in the very name and spirit of Jesus."*

Let us now observe:

1. It seems to be divine wisdom which ordains that the Christian college shall begin so small. At such a beginning it is easy to give it essence and fiber that insure right character in religion and letters. With money abounding and students numerous, it might not be easy; with a mass of material pressing upon its very germ, the true life might be injured, or destroyed. It is easy to do lasting hurt to the tree, while it is bursting from the seed. Into the seed God puts the tree's essential and determining life; and we must do the same with the college. What fails to go into the college seed will never show itself in the fruit. What is injured in the seed will be imperfect in the fruit. It is well that for years the college must wait for that wider notice which God is too wise to permit all at once. The true college, like the kingdom of God, "cometh not with observation." At last a day comes in which

*Prof. Henry B. Smith, D. D., LL. D.

men begin to say: "Do you know what a college they have at Beloit, at Oberlin, at Olivet?" But during all these years of patient waiting, praying and working, the institution has been gathering life and power. These tears and prayers and labors and sacrifices impart a virtue and a power for all time.

2. Through this outline we get glimpses of a complex of mighty powers that strike us with wonder. They seem akin to nature's forces, so silent and steady and effectual is their working. What powerful enginery these oaks are using to defy gravitation and send the sap into their leafy tops. But in the Christian college is a mightier enginery which sends its life through all the body and branches of society. Even the African Bushmen and the Pacific Islanders feel its renovating sap.

3. The idea that this institution benefits only certain persons, or professions, or classes, is false and most mischievous. The Christian college blesses everybody. It makes the farmer's fields greener, the mechanic's tools sharper, the fisherman's nets better, the miner's labor more profitable and the manufacturer's engine more powerful. It puts a better teacher into every school, a better lawmaker into every legislature, a better magistrate into every official chair, a better counselor into every cabinet and a better ambassador into every foreign court. It puts a better pastor into every parish and a better missionary into every field. While it ennobles all the learned professions directly; while its inspirations are felt by scholars, orators, historians, philosophers,

poets, painters, sculptors and musicians, let me repeat the joyful truth, that not one class, or calling, or individual can escape the blessing it diffuses. The veriest drudge enjoys better food and better clothing, because the Christian college has been a power in the world. It touches even our charities and lessens the draft they make on our purses. For it is ever repressing and preventing human suffering. If an ounce of prevention is better than a pound of cure; and if he does well who builds a hospital in which men's bodies may be healed; how much nobler is his work who builds a Christian college and thus keeps men well both in soul and body. A man once said to that merchant prince, SAMUEL D. WARREN, of Boston: "Why are you giving so much to colleges and seminaries, when there is so much suffering all around us?" Quick as lightning came the answer: "*To prevent that suffering.*" These four words are the whole solid argument turned to flame. They are flash and bolt at once. They cleave all counter arguments and burn a swamp of sophistries to ashes. For what are the causes of all the ills that flesh is heir to? What but ignorance and sin? And sin and ignorance are the very things the Christian college, with all its mustard heat and expulsive power, with all its preventions and antidotes, with all its chemistries, philosophies and theologies, is striving to drive from the body politic.

4. Since the Christian college sets in motion all these beneficent forces, men do well to hold the founders and benefactors in lasting honor. What

a glorious page in history their names and praises already fill! If any one wishes to be in good company, let me entreat him to do what will rank him with the Abbotts and Bartletts and Bateses and Bowdoins and Browns, the Appletons and Gores and Lawrences and Phillipses and Walkers and Willistons and Washingtons. There he meets John Harvard and Elihu Yale and Ezekiel Williams. There he greets Sir Walter Mildmay, the Earl of Dartmouth and Queen Margaret. Bishops and cardinals and noblemen and princes are seen on either hand. Beyond appears the likeness of kingly and imperial crowns, and he recognizes the great Alfred and Charlemagne.

5. Let him thus generously give; and, quicker than the sun can photograph his face, his name flashes forth in letters of unfading light. That name will surely be effaced from his headstone; but never will it be effaced from the hall he builds, the professorship he endows. The canvas that simulates his face must fade; the marble that simulates his form must crumble. But his gift will carry name and character; it will almost carry the living man himself, with all his worth and force, through the ages that are to come.

6. And thus, while he writes his name upon religion and science — things that are to last as long as this universe exists — he becomes the friend and helper of God Himself. He enters into everlasting partnership with the Ancient of Days, and his business can never fail. He sends an increasing force down the ages; and God is pleased to plow a

widening groove in which it will move and act forever. At six per cent, simple interest, his money will spend its bulk in blessings six times every century, and still work unwasted and unworn. St. Peter's College at Cambridge was endowed in 1257, in the time of the third Henry. At the rate named the endowment has poured itself abroad in blessings seven and thirty times; and it still "operates unspent." The doer of such a deed clothes himself in a kind of omnipotence.

7. This survey ought to increase our faith in what God is doing here. I believe that Olivet has "the promise and the potency" of a perfect college. Let us not walk by sight, but take a lesson from Nature's teaching. We are looking upon a midsummer glory that was all hidden in the buds of last fall. Let us take a lesson from history. Our great nation, with its solid framework of constitutional law, and with all its expanding life, was really in being during the reign of the Stuarts. The future history of the universe, wonderful and glorious as it is sure to be, lies safe in its structure and present state. And I cannot but think, that in the counsels of God all that this college needs is already provided; that in His decrees are molded all the needed professorships and buildings and apparatus; that the Lord is somewhere training the noble men and women who are to set in motion all its indestructible forces.

In this full faith and confidence touching the future of your Alma Mater, my dear young friends of the graduating class, we send you forth. You

have reached the goal on which your eyes have long been fixed. For years you have patiently struggled to reach it. We share in the joy with which you have clasped it. You may well rejoice in the victory achieved. The past is secure. You have wrought into living character what neither change, nor accident nor any outward force can ever take away. Blessed possession! Part of your immortal selves! What stranger can intermeddle with your joy?

We are glad you have been faithful students. It is the faithful who reap the true reward of collège life. Patience, perseverance, faithfulness — what strength they have imparted! To instruct you has been a pleasure. For myself I am glad to say, that the hours spent in leading you through the rich fields of morals and metaphysics can never be forgotten. Into the memory of them the *aliquid amari*, that bitter something which so often dashes our pleasant draughts, can never rise. That past is also secure.

These studious habits you have formed let me beg of you never to lay aside. Keep and confirm them through life. Show to yourselves and to others that your education is a life and not a form, a growing power and not a dead and diminishing capital. You are scholars; *be* scholars even unto death, and let no man take your crowns. Be your professions what they may, send through their length and breadth the freshening life of true culture.

But no culture is genuine that is not truly religious. We rejoice that you all go forth Christians.

As the years roll away; as your spiritual sight grows clearer; as your convictions become stronger, I am sure you will more highly prize the fact that Christian influences have blended at every step with your intellectual life. Never will you cease to thank God that during your last year the power of the Highest continually overshadowed this sacred Hill.

And now we send you forth to the great work of life. We sometimes feel we would keep our seniors forever. We have educated them. We have shown them our treasures of wisdom and knowledge. We have raised them into companions in science, philosophy and religion. We have called them friends. How pleasant to retain them to give strength and dignity to our college life.

O et præsidium et dulce decus.

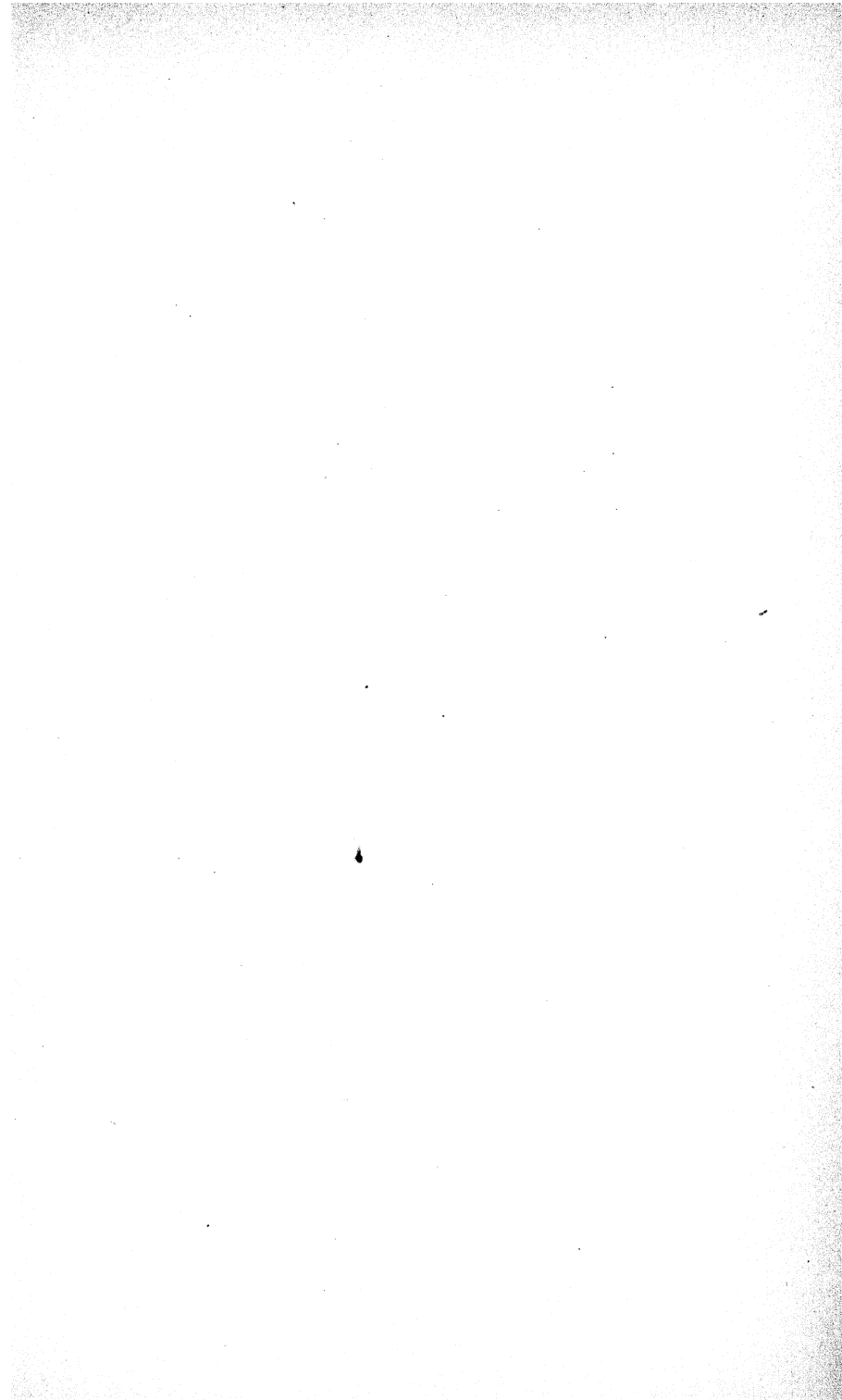
But this may not be. You do not belong to us. You are not your own. You are bought with a price. Christ has called you friends. And He has shown you what a seal you must put upon His friendship: "If ye do whatsoever I command you." With all your culture, your power and your youthful zeal, He claims you and needs you for His service. In the foreign fields, or the home, lies a work for you. Let it be "whatsoever" He commands you. His voice comes to you in every breeze. In sleep, it may be, in visions of the night, His glorious face is disclosed to you. Be not disobedient to the heavenly vision.

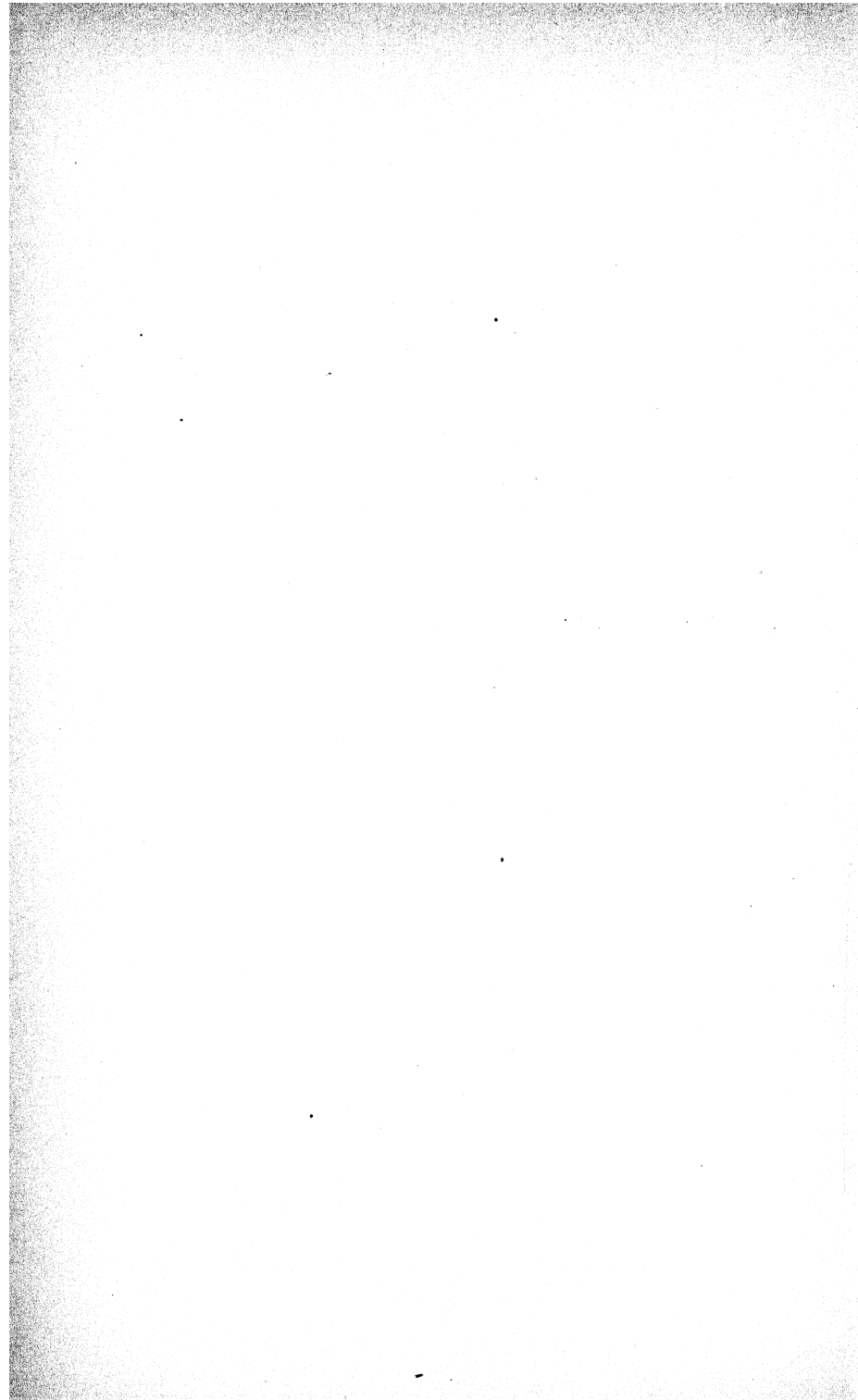
Thus we send you forth to the great strife between Immanuel and His foes. May He bless

you and lead you and tell you where to strike. May the joy of this spiritual battle ever light up your faces. May this mind be in you which was also in Christ Jesus, who became obedient unto death.

O, learn to scorn the praise of men !
O, learn to lose with God !
For Jesus won the world through shame,
And beckons you the road.

And right is right since God is God ;
And right the day must win ;
To doubt would be disloyalty,
To falter would be sin.





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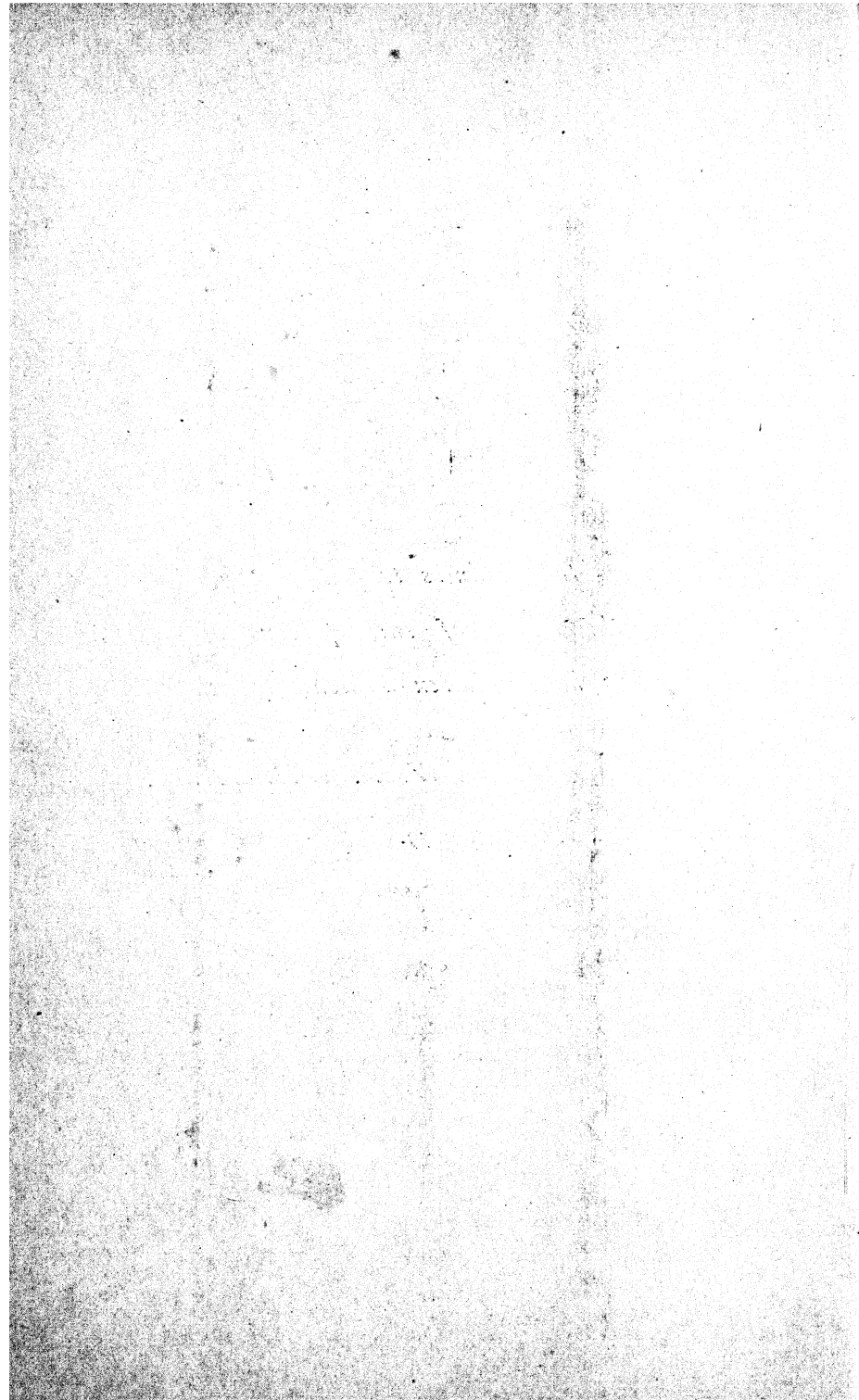
MISS CORNELIA P. DWIGHT,
Instructor in Mathematics.

MRS. HARRIET B. NORTHROP,
Instructor in Painting and Drawing.

*Please have the kindness to put a copy of this
sermon into the hands of such persons of your
acquaintance as have children to send to school or
to college.*

W. B. WILLIAMS.

Charlotte, Mich., August 1, 1879.



THE HIGHER EDUCATION:
A PLEA
FOR
MAKING IT ACCESSIBLE TO ALL.

AN ADDRESS
DELIVERED AT THE ANNUAL COMMENCEMENT
OF THE
UNIVERSITY OF MICHIGAN.

June 26, 1879.

BY
JAMES B. ANGELL, LL. D.,
PRESIDENT OF THE UNIVERSITY.

ANN ARBOR, MICH.:
PUBLISHED BY THE BOARD OF REGENTS.
1879.



THE HIGHER EDUCATION:

A PLEA FOR MAKING IT ACCESSIBLE TO ALL.

GENTLEMEN OF THE BOARD OF REGENTS, LADIES AND GENTLEMEN:

Until within a few days we have cherished the hope of listening at this hour to a distinguished scholar and orator from a sister State. But, unhappily, our hope has been disappointed. In this exigency the kindly urgency of my associates in the University Senate has constrained me very unwillingly and after hurried preparation, to offer you some thoughts, which, I hope, may be found not unfitting the occasion.

No one here can regret more profoundly than I the necessity which calls you to listen to a voice so familiar as mine and and so suggestive, I fear, to my younger friends, of the recitation room and the daily routine of college life, rather than of the joys, the enthusiasms, the inspirations which this great festal day of the University should awaken in all hearts. Fortunately the success of this occasion does not depend on me. It is already assured in the spectacle, which has so perennial an interest, of a goodly company of young men and young women appearing upon this stage to receive their testimonials of work faithfully accomplished, and turning away to confront the stern duties of life, in this vast concourse of alumni and other friends of the University, and in the devotion to the dear mother of her children, who gather from distant homes under her ample roof tree, while their hearts run together in the joy of a common love to her.

As we assemble on these high days at these shrines of learning, we instinctively call to mind those noble and farsighted

statesmen to whose wise and generous forethought the greatness and the very existence of this institution are due. It should be one of our sacred duties, as well as delights, to imbue ourselves with the spirit in which they wrought for the founding of a free school of letters, science and arts.

The story of this work is so familiar that I need not repeat it in detail. But let us keep clearly before us the important fact that the fathers who drafted and adopted that great charter of liberty and learning for the northwest, the Ordinance of '87, in which they declared that "schools and the means of education should forever be encouraged," carried, in their conception of a State, a distinct idea of a richly endowed university as a part of its furniture and its life. They and their successors in Congress provided for the support of such institutions in the nascent states of this region with what was then so munificent generosity that clearly they expected the higher education would be within the easy reach of all. It may well be that even in their brightest dreams of the future of the territory which they were consecrating to freedom, to religion and to intelligence, they did not see that in less than a century, as the fruitage of their sowing, in all these northwestern States schools and colleges should spring up like the stars in the sky for number. Still less, perhaps, did they imagine that before the centennial celebration of the birth of the nation there should arise and flourish in this State of Michigan, then an almost untrodden wilderness, fringed by a few weak settlements on the river and the lakes, a University which should surpass in the number of its students and teachers, the amplitude of its endowments and the wide reach of its influence, the Harvard, the Yale, the Princeton and the William and Mary of their day, and should win an honorable name on every continent of the globe. Yet this possibility, now become fact, lay coiled as a germ in the Ordinance of '87, that *gentis cunabula nostrae*.

The wise men who shaped the organization of this State steadily cherished the idea which was inherited from the fathers, of building a University in which their children, whether poor

or rich, could obtain the higher culture of their minds. The plan of a university marked out by the territorial government in 1817 was one which for breadth and completeness of conception we can even now only admire. The language of the Constitution of 1835 shows that its framers had the broadest and most generous views of public provision for the support of libraries, education, including higher education, and especially of the University.

We may say, therefore, with strictest truth, that this idea of large and liberal supply of facilities not only for common school training, but also for University education, was inwrought into the very conception of the State of Michigan. It has from the beginning formed a part of the life of the State. It has never been lost, but has grown with the growth of the State, and strengthened with its strength. And it has, I believe, never had so firm a hold upon the State as it has to-day.

In the light of accomplished results, when we consider how little the total cost of the University has been to the State, less than half a million of dollars, not more in fact than these buildings and grounds and museums and libraries are worth; when we remember that it has sent forth 5,700 graduates, most of them persons of humble means, equipped for duty in all worthy callings of life; that the names and the works of its professors are known and respected on both sides of the Atlantic; that it is recognized, we may modestly say, as taking rank with the best Universities in the land, and that it has helped in no small degree to make the name of Michigan known wherever the cultivation of science and letters is respected, may we not gratefully and truly declare that the fathers, whose legislation made this career of the University possible, had an exalted and statesman-like conception of the duty of the State to the higher education.

I think, therefore, I shall be acting in completest harmony with the true spirit of Michigan if I employ the hour assigned me this morning in enforcing and illustrating this truth:

That it is of vital importance, especially in a republic, that the

higher education, as well as common school education, be accessible to the poor as well as to the rich.

Notice that this implies that either through public or private endowment the higher education shall be furnished at less than its cost. From time to time there appear some impracticable theorizers—and they are too numerous just now—who lift up their voices and invoke the economic laws of supply and demand and the *laissez aller* doctrine in condemnation of endowments of schools of learning. But if colleges and universities were required to exact of students fees which should fully repay the cost of instruction, the poor must, with few exceptions, be shut out from them. Should we say nothing of the interest on the capital represented in the real property of the average American college, it would cost each student from one hundred to two hundred dollars a year more than is now paid if the actual cost of the instruction were returned to the treasury of the institution. If the interest on the amount invested in the buildings, grounds, libraries and collections were to be made good by the fees for tuition, the annual cost to each student would probably be increased by from four hundred to six hundred dollars.

Obviously the great mass of the men now in the colleges would be excluded. The higher education would be, as a rule, within reach of the rich alone. As it is, even now many are able to complete their course only by self-denial and by labors which are really heroic. Now, what I affirm is that any arrangement that should leave the higher education accessible to the rich alone would be in the highest degree unwise. In support of this statement I have to say:

1. It is in itself fitting, and, in a certain sense, it is due to children as human beings, that the poorest child should have proper facilities for obtaining by reasonable effort the best development of his talent and character. I think I may appeal to the common sense and the general feeling of civilized men in recognition of this truth. One of the highest ends of society is to help men make the most of themselves. True, as I shall soon

show, this is partly because it is for the interest of all, of society at large. But beyond that we instinctively recognize it as a duty to do what we can, both individually and through the organized action of society, to open to every child—and for the child's own sake—a fair chance for the best start in life for which his talent fits him. I know that we often justify our providing a free common school education simply by showing the necessity of such an education as a preparation for citizenship. But I believe that down in our hearts there is a profound satisfaction, and often an impelling motive to our action, in the conviction that we are doing simply what is just, what is due to every child as a human being, in giving him an opportunity to kindle into a flame any divine spark of intelligence within him. Is it too much to say that the infant born into a civilized and Christian society has a right to claim something more than a bare possibility—has a right to claim a tolerable probability of such moral and intellectual surroundings as shall make education and character accessible to him, if he has a fair amount of talent, self-denial and energy? For the moment I am not considering whether his claim should be met by legislation or by voluntary action. But that it should be met by society in some way, I think will be generally conceded.

What more touching spectacle is there than that of an ingenuous and high-spirited youth, consumed with an insatiable thirst for knowledge, endowed with faculties that might make him the peer of the greatest, yet chained by the heavy hand of poverty through all his best years to the foot of the ladder, on which his aspiring soul would, if unfettered, so easily and so joyously have mounted to the stars. His indomitable energy may enable him at last, after years of heavy struggle, to attain a lofty height. But would not it be a blessed act, would it not be a just, and wise, and righteous act, to relieve him of so much of the struggle as is not needful for the discipline of his soul, and to secure to him as well as to society years of his most fruitful work? As the magnet draws the particles of steel from the dust and lifts them into view, so the common school system,

stretching out its sensitive and generous hands to every child in this commonwealth, lifts the exceptionally gifted into notice, makes him and his friends cognizant of his power and his promise, kindles in him the flame of a noble ambition for learning, and compels us to recognize the duty of society to smooth the way from the cradle of talent in the humblest log hut to the halls of the highest learning. To stimulate to the utmost the ambition of these pupils by your schools, to set their minds on fire with this unquenchable desire for ampler culture, and yet to make that culture practically inaccessible, to slam the door of the college in the face of every one who is poor, were illogical and cruel and unworthy your boasted civilization.

2. But we need to make the higher education accessible to the poor, not merely on account of the poor and gifted scholars themselves, but also because this is best for society. We need all the intelligence, all the trained minds we can have. There is never a surplus of wisdom and true learning. There is often a surplus of pedantry. There is often an excess of false pride on the part of those who have not talent enough to shine in purely intellectual pursuits, and who foolishly hold themselves above the only pursuits for which, with all their advantages of education, their moderate mental endowments fit them. But these are merely incidental evils belonging to any system of higher education. Of strong, well-balanced, well-furnished minds we cannot have too many. They are the true riches of a nation. Without them the mines of El Dorado cannot make a people rich or strong. With them the dwellers on a desert may become prosperous and invincible.

Now, God bestows talent with impartial hand equally on the rich and the poor. He sows the seeds of genius in what might seem the unlikeliest spots. He often places the choicest jewels in the humblest settings. His rarest gifts of mind are dropped in the obscurest homes. As the son of Sirach has told us, "Wisdom lifteth up the head of him that is of low degree, and maketh him to sit among great men." It was on an Ayrshire peasant that Heaven bestowed the power of the sweetest song that

ever rose on the Scottish hills. It was to the blacksmith's son, the book-binder's apprentice, Faraday, that the electric currents, in their rapid and unseen flight, paused to reveal their secrets. It was given to a colliery fireman to harness steam to our chariots and bear us as on the wings of the wind across the continent, and so to revolutionize the commercial methods of the world. It was on a man whose origin is so obscure that his parentage can scarcely be traced, that God laid the responsibility and conferred the power of leading us out of the disgrace of slavery and the blackness of darkness of civil war into the sweet light of true freedom and welcome peace. It is to a Michigan telegraph boy that God lends so divine a vision that he sees and measures and harnesses to his service the subtlest forces of nature. The scientific savans of the world look on in wonder as at the command of Edison dumb matter speaks, the word which died away upon the empty air weeks ago gains a resurrection and falls again upon our ear with a living voice. As distant Arcturus, more than 1,600,000 times as far away from us as our sun, reports visibly to him the almost infinitesimal quantity of heat which its pencil of light, after traveling its weary journey of more than five and twenty years, has brought with it to earth, we ask in amazement what revelation is next to be made through this interpreter, for whom nature seems to have lost her wonted coyness and secrecy.

No nation is rich enough to spurn the help which God gives in such rare minds as these, though their childhood is housed in hovels. No nation should be so short-sighted as to pile up obstacles in their path, or even to leave any which can be removed. As the husbandman at the foot of the western Sierras, at great cost and with infinite pains, makes a secure channel to bring the fertilizing mountain stream to his fields, guiding to it every rivulet which can swell its volume, and thus makes the parched desert blossom like the rose and wave with golden harvests, so may a nation well do much to smooth the way for its gifted children to enlarge their faculties, to enrich their minds, and

thus pour far and wide the beneficent streams of their influence, and give us richer harvests than those of corn, and wine, and oil.

3. Again, we need to put the higher education within the reach of the poor, because we cannot afford to endow the rich alone with the tremendous power of trained and cultivated minds. To do this might form an aristocracy of formidable strength. So long as the poor have anything like an equal chance with the rich of developing their intellectual power, we have little to fear from an aristocracy of wealth; but let wealth alone have the highest intellectual training, let the poor as a class be shut out from the schools of generous culture, and we must either consign the control of all intellectual and political life to the hands of the rich, or else have a constant scene of turbulence between the ignorant many and the enlightened few. Bitter class hatred would be inevitable. There can be no stable equilibrium, no permanent prosperity for such a society.

Learning, too, would probably soon give place to pedantry, displayed like the ribbons and orders of a petty German court. The scholarship which is a mere concomitant and badge of wealth would become vain and meretricious and shallow.

Yet there are men who, professing to speak in the interests of the poor, of true learning, and of sound philosophy, inveigh against a system like that which in Michigan opens the doors of all learning to the humblest as well as to the richest child, and insist that we shall make every one pay to the full the cost of his high school and university education. Do they not see that this would be a matter of little consequence to the rich, who could easily secure their training at any expense, but that it would consign the poor children, however endowed with talent, to the humblest acquisitions of learning or to the most trying struggle to attain to true culture? It is in the interest of the poor, it is in the interest of true and enlightened democracy, that we insist that the highest education shall be accessible to all classes.

The most democratic atmosphere in the world is that of the college. There all meet on absolutely equal terms. No-

where else do the accidents of birth or condition count for so little. The son of the millionaire has no advantage over the son of the washerwoman or over the liberated slave, who has hardly clothes enough to cover his nakedness. Nowhere in the world is a man so truly weighed and estimated by his brains and his character. God forbid that the day should ever come when the spirit of snobbishness or aristocracy or pride of wealth should rule in our college halls.

Talk about oppressing the poor by sustaining the University! It is the sons and daughters of the men who are poor or of very moderate means who form the great majority of the students here and in almost every institution of higher learning. I could move your hearts to pity or to admiration if I could call one after another of many whom I see before me on this occasion to come up here and tell what toils they have performed for long and weary years, what hardships and privations they and their parents have endured to gather up the few hundreds of dollars needed to maintain them with the closest and most pinching economy during their few years of residence here. I hope that those who practice high thinking and plain living will always be in the majority on these grounds. Sad, indeed, will it be for the University and sad for the State when such as they cannot by manly effort secure to themselves the best help which the resources of this school can offer to them.

Anything more hateful, more repugnant to our natural instincts, more calamitous at once to learning and to the people, more unrepublican, more undemocratic, more unchristian than a system which should confine the priceless boon of higher education to the rich I cannot conceive.

Have an aristocracy of birth if you will, or of riches, if you wish, but give our plain boys from the log cabins a chance to develop their minds with the best learning, and we will fear nothing from your aristocracy. It will speedily become either ridiculous or harmless, or, better still, will be stimulated to intellectual activity by learning that in the fierce competitions of life something besides blue blood or inherited wealth is

needed to compete with the brains and character from the cabins.

4. Another cogent reason for opening the privileges of higher education to all classes in this country is found in our distribution of political power throughout the community. The largest part of the public action which most concerns us is taken or determined by local organizations. The successful working of our republican system depends upon the distribution through the smaller towns and villages and through the rural districts of men of intelligence. If all the cultivated minds were concentrated in one capital or in a few great cities, we could not perpetuate our form of government. Any strong tendency toward such a result must seriously interfere with the purity and efficiency of our institutions.

We need, therefore, to reach with our best training men drawn from all classes, from all pursuits in life, and men who are to return to all honorable and worthy vocations, not alone in the great cities, but in all parts of the land. It is by this diffusion of the educated men, and by the diffusion through them of the direct and indirect advantages of education among the inhabitants of every town and hamlet, that a great school of learning does its highest work and justifies its claim to support by the whole people. It disseminates over the whole State men who are trained to be intelligent leaders of thought, to enlighten their neighbors on important affairs, to expose the fallacies of charlatans in politics, science, and religion, to keep alive an interest in education, to discharge all the duties of citizenship, and, if need be, of public office. It thus keeps the whole body politic vigorous and healthy with the life-giving currents which it sends to the extremities, as well as with the strength which it lends to the heart. It is not true that it blesses only the men who receive its degrees. Through them it blesses all around them. Its graduates are often the medium of greater blessings to others than to themselves. Mark the venerable physician, who, trained to the highest professional skill in its halls, has ministered with unselfish devotion for a generation to the sick

and suffering. Has he or have they been most blessed by his education? Take the lawyer, whose advice for years the widow, the orphan, the poor have instinctively sought, whose opposition the criminal has dreaded, whose counsel and guidance the town, the county, the public have always desired in every emergency; has his power been only or chiefly a good fortune to himself? In a large sense it is true that the advantages of the higher education cannot be selfishly monopolized by the recipient of it. It is not truly enjoyed, it can hardly be used in any honorable way without conferring benefits on others. You might as well talk of the sun monopolizing and enjoying alone the light which is generated in it as talk of a scholar monopolizing the advantages of his education. The moment the sun shines, the wide universe around is bathed in its life-giving beams. Intellectual activity is necessarily luminous, outgoing, diffusive, reproductive. The graduates who are going out from this University are not taking with them hidden treasures to enjoy in secret as the miser gloats in the solitude of his garret over his gold, but rather precious seed which they will sow in every town and hamlet of this broad State, while the thousands about them will share with them the harvest of their sowing.

I need hardly say that any system which should confine the best education to the rich would greatly curtail this diffusion of the blessings of education, and would, doubtless, tend to concentrate the educated men almost entirely in the great cities. Is it too much to say that it would tend to political centralization and to a loss of the inestimable advantages which flow from the wise and vigorous local administration of public affairs, and from the comparative homogeneousness in our society caused by the distribution of educated men throughout our communities?

5. The general opinion of mankind in all Christian lands has favored some plan of bringing liberal education within the reach of the men of humble means. It has been reserved for these latter days to make the discovery that there is danger in thus opening the fountains of learning to the poor as well as

rich. For the most part the direction of education has been in the hands of the church. Now whatever criticism may be made upon the church through these eighteen centuries, she has with impartial hand held wide open to men of high and of low degree alike the gates to generous learning. She has encouraged and persuaded the rich to endow her schools and colleges and universities, so that the instruction might be almost, if not entirely, free. She has taught them to found scholarships and fellowships, which would enable the poorest boy to spend the best years of his youth and manhood in the still air of delightful study.

The rulers of every nation of Europe have cherished their great schools of learning as the choicest jewels in their crowns. They have lavished wealth on them and endowed them so richly that at most of them the cost of instruction is little more than nominal, and peasants and princes are found on the same bench listening to the lectures of the great scholars in every science. What glorious monuments of wise generosity these universities have been! Royal houses have risen and disappeared, kingdoms have come and gone, the map of Europe has been made and re-made again and again, but the great medieval schools, to whose halls centuries ago thousands of eager scholars trooped from all parts of Europe, still stand fresh in eternal youth, welcoming with princely hospitality poor and rich to their halls, pouring out their streams of blessing from generation to generation and from age to age, with a flow as copious and as unceasing as the Danube or the Rhine. If we may judge by the past, what work of man is more enduring or more beneficent than a strong university?

In this country, too, where the early settlers began to lay the foundation of our most venerable university before they had made comfortable homes for themselves, we find public and private generosity vying in supplying the wants of the infant college. While the colonial authorities voted appropriations, we see the self-denying men and women stripping their scanty libraries of books and their ill-supplied tables of crockery to equip the

struggling institution, whither the sons of all might repair to be trained for every worthy work in State and church. Contributions were solicited for the maintenance of poor students, so that, to borrow the language of an early president to the United Commissioners of the Colonies, "the commonwealth may be furnished with knowing and understanding men and the church with an able ministry."

From that time to this it has been the aim of the guardians of that ancient university, and of every college which has been established in the land, to furnish education at such a rate that boys of modest means could procure it. Not one such institution has been administered on the theory that the students should pay the full cost of the education furnished. Endowments and scholarships have been sought and secured. In some cases so liberal provision has been made that prudent students, it is reported, have actually been able to meet their expenses and lay aside a balance. In some parts of the country, it is said, there has sprung up between colleges an unseemly competition in securing students by bidding for them with pecuniary temptations. But these abuses and indiscretions at least show how deep-seated is the conviction in the American mind that poverty shall not keep a gifted youth from the opportunity for a liberal education. This conviction is happily so firmly rooted there need be no fear that it will be conquered by the *laissez aller* theory, which would make no special provision for placing the higher education within the reach of those who cannot defray the full expenses of it.

But from that section of the country which is most amply provided with privately endowed colleges, even from those States whose oldest colleges were established, or in their early days assisted, by legislative appropriations, we sometimes hear exception taken to the method by which this and other Western universities have been endowed and sustained, namely, by grants of land and by taxation. The educational problem before the early settlers of Michigan and other Western States was peculiar. These States were occupied rapidly and for the

most part by men and women who had been well trained in schools and colleges. They were extremely desirous that their children should be thoroughly educated. The National Government had given them an endowment with which to begin a university. They had energy, ambition, a love of intelligence, but they had little ready means for the planting of colleges. They saw plainly that to build up by private benefactions a first-rate school of higher learning, like the best in the East, would require here, as it had required there, a hundred years of toil. Meanwhile, their children and their children's children would have passed away. Two or three generations must live and die without the facilities for training which a strong and thoroughly equipped school could furnish. Was there any question what they ought to do? Plainly, the wise policy for them was to avail themselves of the national endowment, and then, if need be, to supplement it as prosperity should bring the State ampler means.

It was not until 1867, when the University had already become strong and renowned, when the pupils were more numerous than those of any other institution in the land, that the State was called to give the first penny to its support, and then the whole appropriation was \$15,000 a year, which was just 1-20th of a mill tax on the appraisal of the taxable property of this rich Commonwealth. The total sum received by tax for the University and drawn from the State treasury down to January, 1879, is in round numbers \$469,000. If we compute this as distributed over the entire time since the foundation of the University we shall find that it is an average of \$12,000 a year, or 1-52d of a mill on the present valuation. A man who is taxed on \$1,000 would pay not quite two cents a year. This is the oppressive burthen which the University has laid on the tax-payer for the support of an institution which brings the treasures of the best knowledge to his children and to yours.

The grounds upon which taxation for the support of the higher education justly rests were so ably set forth by the distinguished orator of last year, whose eloquent words are still

ringing in our ears, that it would be superfluous for me to dwell upon them at this time. I am now aiming merely to remind you that at an expenditure which it is simply ridiculous to call burdensome, this prosperous State of Michigan has, through the wisdom of her founders, succeeded in furnishing the higher education to all her sons and daughters, without distinction of birth, race, color, or wealth. The fathers acted with a wise and far-seeing statesmanship. They saved to the State three generations of educated men. Most of them lived to see such a supply of buildings, libraries, scientific collections, and other apparatus of a university here as could not by private endowments have been secured perhaps in a century. Indeed it is probable that private endowments would have been scattered among many small colleges, as they have been in other States, and that no institution at all comparable to this in strength would have grown up in Michigan. By planting the University so early, they have enriched every profession and nearly every vocation in Michigan with intelligent and well-equipped men. Through this school of learning they have attracted to the State a large number of brilliant and scholarly youth, who after the completion of their studies have chosen this Commonwealth as their home, and are adorning every calling in life. Is there any one act of our fathers by which they have done more to promote the prosperity of the State, to make its name known and honored throughout this land and beyond the sea, than by the establishment of a university in which the best learning of the times should be practically open to all so that whoever would might come and take freely, almost without money and without price?

Regal, indeed, are the gifts of nature to Michigan. A soil which bountifully rewards the toil of the husbandman and yearly fills to overflowing his granaries and barns; a climate so propitious that a large part of the State is a veritable paradise of fruits, where Heaven kindly draws the sting of frost from the west wind so that the breezes fall soft as the gales of Eden on the peach and the pear and the grape; mines richer in

enduring wealth than those of Golconda; forests still magnificent in primeval grandeur, and rivaling the mines in value; salt wells which yield the wealth of subterranean seas in inexhaustible and unceasing stream; the broad lakes bound by the hand of God around the State like a zone of beauty; the sky, the inland seas, the earth, nay, the waters under the earth, all combine to pour their richest contributions into the lap of this favored Commonwealth.

Yet, with all these riches, poor indeed had been the State had not a brave, and manly, and intelligent people chosen it as their home. For earth, and sky, and water, and mine had all been here for ages. But savages could not of these make a prosperous commonwealth. It is intelligence and character alone which can make a great and thriving State. And so the grave question which pressed itself on the fathers still forces itself on us. How shall we train our children to make the most of these conspicuous advantages, to build a State which shall be truly great, to contribute their full part to the honor and glory of the nation, to lead happy and useful lives, to be a blessing to mankind? Can we do better than to answer this question in the spirit in which they answered it when, in accordance with the direction of the Ordinance of '87, they took care that schools and the means of education should be forever encouraged, and laid deep and strong the foundations of school and university?

We may be pardoned for believing that the result in our own State has justified what we may call the Michigan policy. We cling to it still. But whatever be the method of endowment of our great schools, may the day never come when they shall be inaccessible to the humblest youth in whom God has lodged the divine spark of genius, or that more common but sometimes not less serviceable gift of useful talent. Let not a misapplication of the *laissez faire* doctrine in political economy, which has its proper place, lead us to the fatal mistake of building up a pedantic aristocracy. Good learning is always catholic and generous. It welcomes the humblest votary of science, and bids him kindle his lamp freely at the common shrine. It frowns on caste and

bigotry. It spurns the artificial distinctions of conventional society. It greets all comers whose intellectual gifts entitle them to admission to the goodly fellowship of cultivated minds. It is essentially democratic in the best sense of that term. In justice, then, to the true spirit of learning, to the best interests of society, to the historic life of this State, let us now hold wide open the gates of this University to all our sons and daughters, rich or poor, whom God by gifts of intellect and by kindly providences has called to seek for a liberal education.

POSSESSING THE LAND.

A SERMON

IN BEHALF OF THE

AMERICAN HOME MISSIONARY SOCIETY,

PREACHED IN THE

Broadway Tabernacle Church, New York,

MAY 9, 1880.

BY

REV. EDWARD P. GOODWIN, D.D.

NEW YORK:
THE AMERICAN HOME MISSIONARY SOCIETY.
1880.

S E R M O N .

POSSESSING THE LAND.

“BEHOLD THE LORD THY GOD HATH SET THE LAND BEFORE THEE: GO UP AND POSSESS IT, AS THE LORD GOD OF THY FATHERS HATH SAID UNTO THEE.”—*Deut.* 1 : 21.

THIS is God swinging the door of the land of promise, and calling his people to enter. There can be no debate, no delay. The people are not to consider whether the way seems clear, the difficulties not too formidable, the promise of success sure. He who swings this door and sounds out this call is the King. His advice is always a command. There is hence just one thing for the people to do: gird on their armor, set their faces toward the hills, push on without halt till the conquest is completed, and the land of corn and wine and milk and honey is theirs. To fail of such response is to disobey God, is to be smitten therefor with his sore judgments. The cost, indeed, of that refusal to go forward will be the exclusion from the land of the whole generation of them that disobey, and the holding back of God's purpose of blessing for the nation for forty years.

Something so, as I conceive, is God now swinging before his people the door to this mighty territory that stretches from the Mississippi river to the Pacific ocean, and bidding them go up and possess it in his name. It is pre-eminently a land of promise. Of a very large portion of it no description could be truer than that which sets forth the Canaan into which God sought to bring the children of Israel: “The Lord thy God bringeth thee into a good land—a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land wherein thou shalt eat bread without

scarceness; thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass."—*Deut.* 8 : 7-9.

If any think abatement of application should be made in view of the vast rainless and barren areas of this territory of which I speak, it may be said that, comparing the two regions in extent, there is a smaller per cent. of desert in this Canaan of the New World than in that of the Old. And were this not the case, it would be surely ample compensation to read between the lines as to our hill-country, "whose stones are *silver* as well as iron, and out of whose hills thou mayest dig *gold* as well as brass."

GOD'S CALLS.

The call to go in and possess the land is, I do not hesitate to say, as clear and emphatic as it was to the Israelites. God's calls do not all come with a flaming bush, or a voice from the sky, nor by the lips of prophets, or angels. Every mother with a babe in her arms has a call as real, as divine, as had the mother of Moses or Samuel. Every man of all the centuries facing Midianites or Philistines who defy the living God, has a call as true and divine to swing the sword of the Lord and of Gideon, or the sling and the pebble of David, as had these heroes of the faith, and he has just as certain pledge of divine help and victory to lean on. God's opportunities set before his people, are largely what constitute his calls. And they are just as God-given and imperative as if the earth were cleft, or a flash of glory burst from the sky, or a voice from Sinai smote the ear. Not all such tokens put together could have added anything to the divineness and authority of that call which the simple fact of the millions perishing in their sins and without the knowledge of the gospel, made to ring through the hearts of those young men kneeling by the haystack, and saying, each in glad response, "Here am I; send me."

No man of Macedonia seen and heard in the visions of the night, no summons of the Holy Ghost unmistakably certified, could make the duty of American Christians clearer or more imperative to send the tidings of salvation to Japanese, and Chinaman, and Turk, and Hindoo, and African, than do the providential openings for the introduction of the gospel which offer on every hand.

THE CALL TO US.

Like this is the call which comes from this realm of promise largely hid away behind the mountains of the far West. It is a mighty call. From every hamlet of immigrants upon the prairies of Dakota and Nebraska;

from every cattle-ranch among the grama grasses of Colorado and New Mexico ; from every mining gulch among the mountains flashing with silver and gold which shut in Montana, Idaho, and Nevada like the fabled treasure valleys of the oriental story ; from every lumber camp in the pineries of Oregon ; from every fishing and fur station along the coasts or streams of Alaska, swells this call for the people of God to possess the land. After a somewhat careful and thorough investigation of the extent, condition, prospects, and needs of this New West, I am bold to say that there is no providential opening set before our American churches which, whether as respects the vastness of the field to be occupied, the urgencies of the work requiring to be done, the tremendous and dire consequences sure to result from delay, or the far-reaching and beneficent fruitage sure to follow, a prompt and energetic occupancy, at all compares with this opening in whose behalf I come to plead. Here, then, is my theme :

THE DUTY OF URGING FORWARD TO THE UTMOST THE EVANGELIZATION OF
THE NEW WEST.

I use the term New West for convenience. I mean by it, in general, all those States and Territories which lie between the western limits of the Mississippi valley and the Pacific ocean ; or, more specifically, I mean Dakota, Nebraska, Kansas, Indian Territory, Texas, New Mexico, Arizona, Colorado, Wyoming, Montana, Idaho, Utah, Nevada, California, Oregon, Washington Territory, and Alaska. In speaking of this region—and I shall deal chiefly with that portion of it whose eastern border lies nearly a thousand miles west of Chicago—I do not at all forget the needs of the older West. Language as emphatic as any I shall use can be used, and without any abatement, of the needs of Michigan, Wisconsin, Minnesota, Iowa, and Missouri. Indeed, the Superintendents of missions in those States have, in their letters of reply to my inquiries, made the most pressing appeals for the men and the money wherewith to prosecute their work. All readers of *The Home Missionary* know how earnest these appeals are, and from no frontier State more imploringly so than from Michigan, a State not commonly thought of as having any considerable missionary ground ; while the fact is that more than half the seventy-nine counties are as strictly fields for missionary effort as are any portions of Dakota or Texas. I indorse every word of these appeals, and I trust that what I have to say of the pressing necessities of the home missionary work will be heard as truly in behalf of these older States as of the regions beyond. Our advance ought to be along the whole line.

In all these fields, both old and new, the watchword that ought to sound continually in our ears is: "Speak to my people that they go forward."

If I specialize this newer field, it is because the facts about them are less known, and the emergencies which call for vigorous efforts in introducing the gospel and its associated agencies of Christian civilization, are peculiarly great. First in the plea for urging this work of home evangelization I put:

THE EXTENT AND RESOURCES OF THE FIELD.

It is very difficult to adequately realize this. In our school-days we were wont to read of the imperial city of the seven hills as the mistress of the world. And that picture of the realm of the Cæsars, stretching from the Caucasian mountains on the east, three thousand miles, to the Atlantic ocean on the west; and from the Orkney islands on the north, two thousand miles south, to Thebes, upon the Nile, with a hundred and twenty millions of people subject to the imperial nod, was a picture that might well stir the blood of the Cæsars with a haughty pride. (Lord's *Old Roman World*, pp. 72-79.) But, friends, this empire of the New West outmeasures even this grand domain. Joseph Cook tells us, that the "Roman eagles, when their wings were strongest, never flew as far as from Plymouth Rock to the Golden Gate." (*Labor*, p. 8.) But I cleave the continent in twain, and then affirm that the Roman eagles never flew as far as from one extreme to the other of its western *half*. The island of Attu, in Alaska, on the authority of Prof. Guyot, is as far west of San Francisco as the coast of Maine is east of that city. Call this three thousand miles. From San Francisco to Galveston is, at least, half that distance. So that when these famous eagles had swept across their own marvelous domain, they would still have had an air-line flight of not far from fifteen hundred miles to make, or half the empire's extreme breadth, before they would have crossed the full extent of the territory for which I speak to-night. Lest you deem this an exaggeration, take the more exact statement of the case. The Roman Empire, according to Dr. John Lord, embraced an area of 1,600,000 square miles. (*Old Roman World*, p. 72.) That included, of course, the Mediterranean Sea. But the single Territory of Alaska contains an area of 580,107 square miles, or considerably more than one-third of the dominion of the Cæsars. And, rejecting Alaska, the remaining States and Territories of the New West, embracing, as they do, 1,862,012 square miles, considerably more than match the vast area of the empire.

SOME COMPARISONS.

Let us take a more modern comparison. Great Britain, including Scotland, Ireland, and Wales, contains 121,115 square miles. We can carve Great Britain out of New Mexico, and have a fringe to spare; out of Montana, and have enough left to make three Caledonias; out of Dakota, and have almost enough left to make Scotland; out of California, and have more than enough to make Scotland and Ireland. We can carve it twice out of Texas, with Scotland to spare. We can carve it out of Alaska four times, and have a margin left as large as England, Scotland, and Wales.

Or, again: Great Britain, France, and Germany are the three foremost dominions of modern civilization. Great Britain embraces 121,115 square miles; France, 204,079; Germany, 211,459. Taken together, these countries contain 536,653 square miles. But we can put all these into the Territory of Alaska, and have 43,454 square miles to cut into strips wherewith to fence them apart and keep them from becoming belligerent. And setting Alaska aside, the remaining New West would more than make three of these combined dominions.

Let me come closer still. Our New England States cover an area of 58,348 square miles. But put all of these States down in Indian Territory, the smallest of this whole sisterhood of the New West, and we should have enough left for Vermont. Put them down in Texas four times, and then we shall have enough to spare to make Maine and Connecticut. And even this imperial State of New York, with its 47,000 square miles, might be so hid away in one corner of Dakota, or Montana, or California, or Texas, to say nothing of Alaska, that a traveler, setting out without guide or chart, would be in danger of never finding it!

BUT WHAT DOES THIS SIGNIFY?

But you ask me, "What does all this signify? Granting the correctness of these figures, only a case of prodigious bigness is made out, and 'bigness is not greatness.' One can carve no end of empires out of the Great Sahara, or the steppes of Siberia. An acre of cotton mills is of more account than a thousand square miles of arid desert. One Rhode Island, stocked with factories and brains, is infinitely more valuable than a dozen Alaskas, stocked with icebergs, polar bears, and wild Indians. And largely that is all that these startling figures mean." That is the common way of thinking about very much of this far-western territory. But it is a great mistake. Let us see.

ALASKA.

Take this most remote, and, in the general estimate, this most valueless, of all the Territories, Alaska. When Mr. Seward purchased it, in 1867, and paid \$7,200,000 therefor, the whole land hooted at the bargain, and called the new possession "Seward's folly." Yet when Mr. Seward was asked what he considered the most important act of his official life, he replied at once, "the purchase of Alaska." But he added, "it may take two generations before the purchase is appreciated."

We are just beginning to get some hints which fall in with this opinion. For example, two little islands off the coast—one thirteen miles long and the other ten—have already paid our Government by way of rental and royalty on seal-skins taken there, more than \$2,500,000, or a third and more of the cost of the whole country. Then on the coast and along the rivers of this single Territory, are fisheries whose amazing products could be made to supply the world. The fur-trade is worth now \$1,000,000 per year. The lumber regions are of incalculable extent, and, according to Mr. Seward's prophecy, will one day make Alaska the "ship-yard of the world." Gold, silver, copper, iron, marble, and coal are believed to exist in abundance. Then there are vast pasture lands where grasses, like the famous Kentucky blue-joint, grow to the height of three and even five feet, and where, according to the best authorities—like Dr. Kellogg, of the United States Exploring Expedition, Prof. Muir, State Geologist of California, and Mr. W. H. Dall, of the Smithsonian Institution—the conditions combine to make this a most remarkable country for raising stock. Mr. Dall, in fact, predicts that "Alaska will yet furnish California with its best butter and cheese." How can this be, do you ask, when the whole region lies within a stone's throw of the North Pole? Take the thermometrical record of Sitka for answer. Close as it is to the arctic circle, for forty-five years the mercury has only four times been below zero, and at the lowest point only touched -4° ! And during this period the average temperature was for the summers $64^{\circ} 6'$, and for the winters $32^{\circ} 5'$, and for the entire year $43^{\circ} 3'$, Fahrenheit. The truth is, that ice and snow are the exception along the coast of Alaska, while the people not only raise potatoes, peas, lettuce, onions, and other vegetables, but plant them earlier than we can in Illinois! And besides that, get larger crops, for they talk of cabbages grown there that weigh twenty-seven pounds! This on the word of a *Presbyterian* missionary, and hence not to be doubted!

THE SECRET.

The secret of all this is not hard to find. It is, of course, the Japan Gulf-stream, crossing the Pacific at latitude 50°, sending one branch of its tropic waters north, along the coast of Alaska, and the other south, along the coast of Washington Territory, Oregon, and California. The result of this current is such a softening of the climate, as makes the winter temperature of Southern Alaska precisely of a piece with the winter climate of Kentucky and West Virginia. And Mr. Dall, summing up his convictions as to the whole Territory, does not hesitate to say: "I come back convinced, from personal inspection, that Alaska is a far better country than much of Great Britain and Norway, or even part of Prussia." The population, according to Russian estimates, is not far from 60,000, chiefly Indians, and these, according to the statements of Hon. Vincent Colyer, Special Indian Commissioner to Alaska, are, in the main, of as high order of intelligence and worth as are the bulk of the immigrants arriving at New York; and the Presbyterian missionaries represent them as eager to receive both education and the gospel.

THE OTHER STATES AND TERRITORIES.

I cannot tarry to speak of Washington Territory and Oregon, with a climate, for reasons just given, varying only one degree in eleven years from that of Paris, and only two or three degrees from that of London; with fisheries and lumber regions unequaled outside of Alaska; with coal, and iron, and lead, and copper abounding; with gold and silver and other precious metals, found whenever search is made among the mountains; with unsurpassed pasture lands, where immense herds of cattle and flocks of sheep are now being kept; with wheat lands, whose crops never fail, and range from twenty-four to a hundred bushels to the acre; with an abundance of the most delicious fruits; with a population in Washington Territory of 50,000 or 60,000, and in Oregon of 150,000 or 175,000, and immigration pouring rapidly in. I cannot stay to describe Dakota, with 100,000,000 acres of tillable land—enough to make a half-million of first-class farms of 160 acres each, and 100,000 immigrants crossing its borders last year; nor Texas, able, as President Grant has recently stated, to match, acre for acre, all the wheat lands of the other States, and then have an area equal to Illinois for pasturage; able, also, to take within its boundaries all the fifty millions of our population, and then be less thickly populated than Connecticut. Nor

Idaho and Montana, with river valleys of great extent and astonishing fertility—16,000,000 of acres of the richest bottom lands in Montana alone, with grazing lands not surpassed, if equaled; with mineral wealth that is beyond all calculation—\$100,000,000 of gold already sent out of Montana; with a climate that defies disease, and that realizes Montesquieu's saying, "Climate is the most powerful of all empires, and gives guaranty alone of future development." Nor Utah, with agricultural possibilities that would enable it, using only the natural means of irrigation, to supply the nation with bread; with mineral resources that, in the estimation of some, entitle it to be considered the richest of all the States and Territories. Nor New Mexico, and Colorado, and Arizona, with delightful health-giving climates, with immensely rich grazing lands, and others that yield enormously when irrigated, and fabulously rich in the precious metals. Nor Nevada, leading all these mining regions thus far with her \$50,000,000 annual production of silver and gold. Nor California, imperial in every department of wealth—in adaptations to stock raising, in agricultural resources and mines. I cannot, I repeat, dwell on this inviting theme, and set forth in detail the facts as to the amazing richness of these great western empires. I can only give these hints in a passing way, and express the belief that whoever will take the trouble to gather up the information and get at the truth, will share my astonishment at the marvelousness of the material resources which will confront him on every side.

And the question of the rapid filling up of all this vast territory with population admits of no debate.

IMMIGRATION.

Immigration is now pouring in its living tides at unprecedented rates. A hundred thousand settlers took up their home in Dakota last year; in Nebraska another hundred thousand, and in Kansas one hundred and forty thousand. Leadville, two years ago only a dreary valley in the mountains, has now a population of 35,000, and is confident of doubling that number before the snow flies next autumn. New mines opening in the Gunnison and San Juan countries, and said to be richer than any yet found elsewhere, are drawing a population which, as it passes through Denver, has been estimated at from 2,000 to 5,000 per week.

Then, by all the tokens, this is to be a year of prodigious incoming from foreign lands. In the month of April just closed there have arrived at Castle Garden 43,261 immigrants—a greater number than ever before reached our shores in a single month, and steamers were known to be on

their way which would carry the total up to 47,000 or 48,000. All this exclusive of those received at other ports, as, for example, at Baltimore, where nearly 2,000 arrived in a single vessel. The probable incoming of the year is put by the Secretary of the Board of Emigration of this city at 400,000; and the same officer states that a larger per cent. than usual of these immigrants pushed directly for the West. Why, indeed, should they not, with free homesteads, cheap lands, abundant openings for labor in cattle-raising, grain-growing, mining, and almost every branch of labor to which they have been accustomed? [Not far from sixty thousand arrived in the month of May.]

MEANING OF THIS IMMIGRATION.

The blindest of us cannot fail to see what such figures signify. They assure us of the truth of what Mr. Mackenzie, Englishman though he is, and loyal to his mother country to the core, affirms in his "History of the Nineteenth Century" (p. 429), that "America is growing with vastly greater rapidity than any European State," and is already the "formidable competitor" of Great Britain as to her foremost industries in the markets of the world. They assure us of the truth of what the foremost statesman of England, Mr. Gladstone, does not hesitate to say, that "in the race for commercial supremacy, America is passing England at a canter. . . . There can hardly be a doubt as between the America and England of the future that the daughter, at some no very distant time, will, whether fairer or less fair, be unquestionably yet stronger than her mother." (*North Am. Rev.*, Sept., 1878.) They assure us, still more to my purpose, that the secret of this magnificent development which is so rapidly putting us in the van of the nations, and which is to give us, according to the *Encyclopedia Britannica*, one hundred millions of population in 1900, is very largely the unfolding of the immense resources of the New West.

OBLIGATIONS IMPLIED.

But what tremendous obligations do these facts put upon us, as disciples of Christ, to see that these thronging multitudes are supplied with the gospel! A half-score of these imperial States and Territories gathering within their borders from 10,000 to 100,000 people year by year! No wonder these missionary Superintendents, every one of them, from Michigan to Oregon, send out their urgent appeals for more men. Not one that thinks he can possibly get along with less than ten; not one but feels that he ought to have twenty, and from that on, until one of them insists upon having a

hundred at once for the Southwest. And they not only want more men, but they want men of the highest order of ability—men able, as one of the Superintendents writes me, to “head a college, shape communities, lead reforms.” Or, to sum up, “more men, more money,” is the cry from every part of this great field.

HOW ARE WE RESPONDING?

But what are the forces with which we are responding to this appeal? The Report of this Society for 1879 shows that we have in Kansas 90 missionaries; in Nebraska, 49; Dakota, 12; Colorado, 10; Wyoming, 1; Utah, 1; Nevada, 1; California, 24; Oregon, 3; Washington Territory, 3; Texas, 1; Indian Territory, 1; which gives a total of 196 for the whole field. Setting aside Kansas and California as among the older States, and making no account of Alaska, we should have 82 missionaries for the remaining region—less than one Superintendent says he ought to have for his field alone. And this would give to each missionary a parish of over 19,000 square miles, or one missionary to the combined States of Massachusetts, Vermont, and Rhode Island. Not an overplus of the gospel, certainly! And taking the latest estimates of the population, and still omitting Kansas and California, each laborer would have not far from 40,000 souls for which to care. That is to say, we sing with fine enthusiasm, “The morning light is breaking,” and then, in order to bring it, we plant 82 torch-bearers in an area that gives each torch 19,000 square miles to irradiate!

Of course, there are other toilers in the field, and the outlook is not so dark as this statement would indicate. But, putting all of them together—Presbyterian, Methodist, Baptist, and Episcopalian—so far as I can ascertain, the total of the whole would not exceed 500 laborers; and reckoning them all, and still omitting Kansas, California, and Alaska, they would each have a parish of more than 3,000 square miles and a population of over 6,000 souls unto whom to minister.

And what are the amounts contributed by the churches whereby they indicate their sense of the needs of the field? The Presbyterian churches gave last year \$276,175.43; the Baptist churches, \$146,797, which includes their work among the Freedmen; the Methodist churches, \$268,316, including their work in the South; and the Congregationalists, \$273,731.88, nearly \$80,000 of which are spent east of the Hudson. This makes a total of \$965,020.31. Or, since it costs, according to Wendell Phillips, \$1,000,000 to kill an Indian, all the evangelical churches of our land contribute as much to evangelize five or six millions of people as the Government pays to shoot a single savage! And, meantime, the income of this Society, not-

withstanding this mighty advance in the necessities of its work, instead of keeping pace therewith, has dropped back to less than it was nine years ago. So that, while the population of these fields has been doubling and trebling in not a few of them, the Society has actually been compelled to cut down its appropriations. Thus, for example, in Kansas, while the population has gone up from 528,437 in 1875 to hard upon a million in 1879, this Society has cut down its appropriation in that State from \$28,000 in 1875 to \$24,000 in 1879. And the like is, doubtless, measurably true in the other States and Territories. It must needs be so when the contributions of the churches have fallen off from \$310,027.62 in 1875-'76 to \$273,691.53 in 1878-'79. Meantime, let it be remembered that the home missionary needs of New England are steadily on the increase; that within the last year more than \$70,000 of the income of the Society was expended within its bounds, and 312 laborers employed—a number greater than was employed ten years ago.

EXPEDIENCY OF THE WORK.

If now the question I am considering were one singly of the expediency of increasing our missionary forces in these western fields, the case might be rested here. The vastness of the land to be possessed, the certainty and rapidity of increase alike in population and in material resources of every kind, the immediate and large returns sure to come from money expended and efforts put forth, would furnish ample reasons for a vigorous prosecution of the work. But there are most urgent and weighty reasons of another kind which call imperatively for this advance. There is, for instance, the obvious and irreparable loss which the failure to take early possession of missionary ground involves.

THE LOSS THROUGH NEGLECT.

By the witness of all our laborers there is vast advantage in starting gospel work abreast of all the other forces which have to do with molding these new communities. Victor Hugo says the Duke of Wellington picked out Waterloo as the spot for a great battle a year before the battle took place; and the choice of ground had not a little to do with holding Napoleon back till Blücher and victory came. Putting the gospel in early often gives us the pick of strategic points in our battlefields. It goes further. It enables the missionary to take the initiative in the warfare, to face the saloon, the gambling den, the brothel, with the church as with a battery from the beginning, and so bring and keep the hosts of evil under fire be-

fore they have time to get intrenched. Then it would gather under the banner of the cross hundreds and thousands of nominal disciples who, without such a rallying-place and the helps to Christian steadfastness and courage it offers, are sure to be swept off their feet and be wrecked by the surging tides of iniquity. Still further, the gospel thus entering the field at the outset would get God's truth into men's hearts before they were sown, and oversown with all manner of tares, or tramped hard as the highway and made as unreceptive by the troops of selfish, sordid, low, vile thoughts and fellowships, which, like so many unclean spirits, specially infest all our new western communities.

Past all doubt, we have lost ground by being so behindhand in our home missionary movements. These Superintendents all bear emphatic witness to this, and plead earnestly that in the future the work may not have to be done at such disadvantage. We push with all our might whenever corner lots, or railroad projects, or mining stocks are at stake; but when the things of the kingdom are concerned, we fold our hands and say, virtually, "To-morrow shall be as to-day, and much more abundant." And therein the children of this generation and the children of the devil are wiser than we; for they get the first shaping of the clay, and we come in to find the ideas of the communities set, and to try to work over the pottery that has felt the fire. No wonder the work goes hard, and sometimes fails. And the folly and the loss lie at our doors.

A QUESTION OF PERILS.

But the question I am dealing with has a broader scope. It stands related alike to the interests of our common Christianity and of our free institutions; and as such it is a question not merely of opportunities and of loss, but of perils, and these momentous. I am not at all an alarmist, but I confess to you frankly that when I consider the problems that are steadily pushing themselves up in the horizon of the future, and that this country will have to deal with within even the next decade, I have grave apprehensions as to the issue. Wendell Phillips declares that "no thoughtful man can feel sure that one flag will rule this belt of the continent fifty years hence." And Mr. Gladstone, with cooler head and more philosophic and statesman-like foresight, while testifying out of a friendship whose sincerity none can doubt, "The American Union has territory fitted to be the base of the largest continuous empire ever established by man. I am proud of America because of her physical capacity," is also constrained to say, "I am afraid of America for the same reason." Another Englishman, still more famous, Lord Macaulay, predicted years ago that, when the population of the

United States should reach two hundred to the square mile, the experiment of self-government would fail, if not before. I am neither prophet nor monarchist, but I have seen enough of certain tendencies at work in our republic, and that were never more active and powerful than they are to day, to feel that if we escape disaster in these coming years, we must do something more than watch the waving of the starry flag, or burn powder and mouth patriotic platitudes on the fourth of July.

When Augustus was tearing out the bricks of Rome and replacing them with shining marble, when the flash of the gilded eagles at the head of the legions was day by day adding new territory to the empire, when language was becoming more polished, philosophy more studied, art more refined, wealth more abundant, he would have been reckoned a madman or a fool who should have dared to question whether this prosperity was real or fictitious, or to have affirmed that Rome was entering on her decline. But however he were scoffed at as borrowing some crazy Cassandra's prophecy, he would have been wise, and the scoffers the fools. "For," says Dr. John Lord, "Roman character was nobler six hundred years before Christ than in the second century of our era." (*Old Roman World*, p. 496.) Yet that was the very era when the glory of Rome was at its zenith. It may be so with us. At all events, we shall be wise to try the question, and determine whether these sounds upon the air are not something more than the croaking of timid, ill-boding souls, the first prophetic mutterings, possibly, of a gathering and real storm that in the near future we as a republic are to encounter.

THE PERILS OF COMMUNISM AND ITS KIN.

Take then, as connected with these new mission fields, this nondescript complexity of labor troubles, and socialistic, communistic, anti-Bible, anti-Sabbath, out and out pagan ideas which have been more and more revealing themselves in these years. Do these things mean anything? One of these Superintendents writes me that after clinging for twenty-five years to the hope that the gospel can conquer paganism on our shores, he gives it up, and stands more in fear of the Joss-house and its related influences than of any other foe to our Christianity or our free institutions. Has he, and the many that share his fears, any ground therefor? Denis Kearney, standing in Faneuil Hall, says: "Let Fall River remember that Moscow was burned;" and on Boston Common, "Labor must be crowned king, even if it wades knee-deep in blood." And when he thus speaks some thousands of American citizens applaud him to the echo, and with far more enthusiasm than they would any phrase picked out of the

Declaration of Independence. He utters the same sentiment on the Sandlots of San Francisco, and he and his followers make an issue at the polls on that doctrine as their platform, and elect their candidate mayor of the city. No one doubts, I suppose, that the principles of this blasphemous, bloodthirsty socialist were essentially what underlay and originated the riots at Pittsburg three years ago. And when every year, by a law as inevitable as the fates, the gulf between capital and labor grows wider and wider, the rich grow richer and the poor grow poorer, will anybody tell us what is to prevent their recurrence, and that on a larger and more terrific scale of devastation and of blood? Says Mr. Cook: "Give me a million or two of voters in secret organizations and in sympathy with strikes; give me a few desperate demagogues, calculating all the chances of politics, and ruling a quarter of our press; give me an average of two hundred to the square mile in the United States; multiply the perishing and dangerous classes in our large cities in proportion to the increase of the size of the general population, and I undertake to say that the wealthiest nation of the globe may be neither the happiest nor the strongest." (*Labor*, p. 23.) And this, you perceive, is only Lord Macaulay's prophecy come true.

But these elements, as we know only too well, exist to-day, exist in this great metropolis, exist in Chicago, exist all over the land. And now that the strife of politics is notoriously a strife mainly for plunder, now that men abound who stick at nothing to carry their ends, whether it be to organize a railway swindle or an Indian ring in Congress, or to stuff ballot-boxes and manipulate election returns, and head a revolution in a State, and quench the colored vote of the whole South very nearly, and boast of it openly—it is hardly more than a question of simple opportunities when such mischievous elements will be combined, and, under the unscrupulous leadership of eager demagogues will defy all law except the law of grapeshot and the bayonet.

And the seed that brings such harvests is nowhere being sown with such lavish hand as in these new western communities, for whose future I express my fears. Into them the international societies, and secret labor leagues, and Jacobin clubs, and atheistic, infidel, rationalistic organizations of every name in the old world, are continually emptying themselves. They are the natural reservoirs of whatever is uneasy, turbulent, antagonistic to either God or man among the populations across the sea. They are also the natural places of refuge for all in our own country who are soured by misfortune, misanthropic, seekers of radical reforms, renegades, moral pariahs. They are hence, in the nature of things, a sort of hot-beds where every form of pestilent error is sure to be found and to come to quick fruitage. You can hardly find a group of ranchmen or miners, from Colorado to the Pa-

cific, who will not have on their tongues' end the labor slang of Denis Kearney, the infidel ribaldry of Robert Ingersoll, the socialistic theories of Karl Marx. And when such seed-sowing comes to harvest, it will be worse than that from the dragon's teeth of the old mythology. It will be men without the fear of God or man; men who will only need some American Danton or Robespierre to head them, to re-enact the reign of terror on our own soil. As De Tocqueville well says: "Despotisms may govern without faith, but liberty cannot." And unless our Christianity addresses itself to its tremendous task with an energy hitherto unknown, the next generation will see a half-score, at least, of these western States and Territories "without faith." And then will come the hour of danger.

But, speaking from a patriotic standpoint, I count this seething of infidel, socialistic, red-handed republicanism, the least of the perils which just now confront us. A vastly greater danger in the imminency of the evil it threatens is—

MORMONISM.

Mr. Cook and President Tenney have presented the facts on this matter so fully and convincingly, that I need only commend to your thought and re-emphasize their declarations. We have as a nation, and especially as disciples of Christ, made very light of this evil. We thought, most of us, probably, that the abomination would run its race, and be sloughed off with the death of Brigham Young. But we forgot that leprosy does not die out of a people because the king dies on whom its seal is set. Prof. Hitchcock well says of Mormonism, that "it takes the bad blood of all Europe to keep it agoing." But when there is poison in the blood of a hundred and twenty thousand people, how shall we stop the spread of the dire infection?

The fact is, so testify those who know, Mormonism was never so strong as it is to-day. There have been more polygamous marriages within two years than ever before in the same length of time. Three or four hundred missionaries are constantly abroad seeking converts and immigrants among the peasantry of Europe. The accessions more than cover all losses by apostasy, while the natural development by ordinary increase is enormous.

Then Mormonism is not, as so many suppose, merely a faith. It is a system of government, a scheme of empire, and as such, has a policy clearly defined, aggressive, audacious, desperate, diabolically so, and scrupling at nothing which will subserve its ends. And it is widening its realm. It holds to-day the balance of power in Idaho. It is rapidly acquiring influence in Nevada and Arizona, and making itself felt in Montana, Wyoming, and even Colorado. Its plan is to secure the admission of Utah as a State,

with its institutions unchanged, then divide it into two States. It is hoped, by missionary effort, to carry Idaho and Arizona, possibly Wyoming and Nevada. If the Mormons can carry the first point, they feel certain of the rest. And their delegate in Congress—the husband of four wives, and a fit representative of the system—is known to be authorized to pledge the Congressional vote of Utah to whichever political party will secure its admission into the sisterhood of States.

Here, then, is a peril not to be gainsaid nor sneered down, and waxing in proportions day by day. The night of the dark ages come back to defy the sun of the nineteenth century! A miniature Turkish empire, with its outrageous sensuality, sprung up and taking to itself growth and power in the very heart of this Christian republic! Does any one think this is needless alarm, or call Mr. Cook's, or Mr. Barrows's, or Prof. Coyner's arraignment of Mormonism a libel?

TEACHINGS OF MORMONISM.

Think what the system teaches and is: that God has a bodily form, and is the celestial patron of polygamy; that Jesus Christ was a pattern to his disciples in this respect; that polygamy is what especially gives rank in heaven; that mother and daughter may be the wives of one husband; a system that planned and executed the Mountain Meadow massacre of 1857; that does not hesitate to say in its great Tabernacle, and by the lips of Brigham Young's own son, "What do we care for the Government of the United States? If I had my way, I would say to every Gentile in this city and Territory, get out of here, or take the consequences."—Such a system slandered? As well talk of slandering the pit of perdition. Such a system harmless and to be let alone? Then is a nest of vipers found in our children's play-ground harmless, and to be left to itself! One thing is certain. We have got this scheme of infernal lust, and malignity, and craft, to meet, and we must meet it with the gospel or the sword. There is no evading the issue, and we are here to-night to make answer, in part, in behalf of American Christians, as to which shall be the method. I could wish the power of the Government might be brought to bear, as it clearly ought to be, to break up this compact of despotism, and wipe out this outrage upon the civilization of the century, this hideous disgrace to our free institutions. But every year increases the political complications which stand in the way and renders such interference more and more improbable. If the evil is ever peacefully done away, it must be by just such efforts as are now being put forth to evangelize pagan lands. Only the gospel that conquers Shintooism

and Buddhism can conquer this latest-born of the faiths of darkness. And I say, with Mr. Cook, "God give us such wisdom that we may not need at last to send the sword to cut the Mormon cancer out of our sunset shoulder." (*Labor*, p. 225.) But what we do, if we avoid that, must be done quickly.

There is one more peril which confronts us, and puts an emphasis not possible to be exaggerated into this appeal for home evangelization. I mean the peril of

ROMAN CATHOLICISM.

The time was when, in common with many, I looked upon all that was said about the antagonism of the papacy to our free institutions as the outcry of bigotry, or of foolish alarm. I cherished even the strong hope that the Romish church, modified somewhat by American ideas, might become an ally in propagating the gospel. But I parted company, long since, with all such impressions and expectations. And the more I have studied the nature of Romanism, and the history of its workings, and have taken note of its attitude and spirit in our own country, the more positive and deep has become my conviction that, taken as a system, it is alike the deadly foe of our Christianity, our civilization, and our free government.

I may not tax you at this hour with any analysis of Romanism as a faith, or any extended argument concerning its spirit and record in the past. I simply plant myself on the facts that cannot be denied, and insist that no alternative is left us, that as lovers of the gospel and of our country we must take the attitude of avowed hostility to Rome. Mr. Mackenzie, summing up in his "History of the Nineteenth Century" the marvels that have been wrought and the failures experienced, comes, nearly at the close of the volume, to a discussion of the papacy, and he uses this language: "When, after one's mind has been occupied with the splendid activities of the age, with its mechanical greatness, its humane disposition, its vindication of individual rights, its eagerness to educate and elevate, he turns to the investigation of the papacy, he breathes the air of buried centuries. The progress of man is reprobated and forbidden as a thing offensive to heaven. Eternal hostility to the civilization which is deemed the glory of the century, is announced with copious and energetic malediction by the spiritual chief of two hundred million Christians."—(*History of the Nineteenth Century*, p. 433.)

WHAT THE POPE SAYS.

And he has ample reason for such a charge. He has the authority of the Pope himself. In his letter to the ill-fated Maximilian, written in 1864, when that prince was expected to become Emperor of Mexico, he says:

"Your Majesty is well aware that the Catholic religion must, above all things, continue to be the glory and the mainstay of the Mexican nation to the exclusion of every dissenting worship; that no person may obtain the faculty of teaching and publishing false and subversive tenets; that instruction, whether public or private, should be watched over by ecclesiastical authority." (Cook's *Orthodoxy*, pp. 4-5.) Such language is unequivocal. It means all public schools suppressed, and none allowed except the schools of the church. It means more: that if the Pope can have his way, Torquemada's Inquisition shall be again set about its missionary work, and the watchword of the Propaganda, now as then, be, the papacy or death.

But the Pope has put himself on record still more emphatically. In his Encyclical of the same year with the letter (1864), designed for the guidance and encouragement of the faithful, Pius IX. specifies eighty distinct heresies, and thunders at them the pontifical anathema. Among these heresies is the opinion that "the Pope ought to be reconciled to progress, liberalism, and modern civilization." As the vicegerent of God, he anathematizes that. Also the opinion that "civil liberty of worship and freedom of the press do not conduce to the corruption of morals." And he curses with special emphasis "all societies for circulating the Scriptures and all persons not members of the true church who presume to entertain any hope of salvation for themselves or other misbelievers." Such language abundantly justifies Mr. Mackenzie's conclusion, that by such utterances Rome "condemned heaven's law of progress, and sought to lay enduring arrest upon its operation. Thus she broke finally with the nineteenth century, and declared her antagonism to all its maxims, its aims, and its achievements."—(*History of the Nineteenth Century*, p. 439.)

And this hostility to progress is peculiarly and of necessity hostility to free institutions. To lodge sovereignty in men is, of course, to recognize authority that is above the church. Hence Cardinal Manning does not hesitate to say that the principle that all men are created free and equal, and are by nature endowed with the right of life, liberty, and the pursuit of happiness, is the *πρωτον ψευδος*, the *first lie* of the age.—(*N. Am. Rev.*, Feb., 1880.) In his view—and this is the radical theory of the papacy—men can have no rights except such as the church bestows; and to her always and alone, supreme allegiance is due. Mr. Gladstone is right therefore when he affirms that the doctrine of the papacy is at war with all true loyalty in every government. And Bismarck and the French Ministry are right, as the authorities in so many other countries have been, in excluding the Jesuits, who are the zealous apostles everywhere of this doctrine of the supreme sovereignty of the Vatican. And still more to our purpose, Mr. Froude is right in insisting

that "Romanism is as inconsistent with a republican form of government as slavery was."

FACTS IN NEW MEXICO.

But we have more convincing proof than the logic of Romish principles supplies. We have an array of facts at our own doors which illustrate alike its spirit and its fruit. We need not go to Italy where only one-fifth of the people are able to read, and brigandage abounds; nor to Spain, with only one-fourth who can read, and the progress of civilization is practically unknown; nor to Portugal, where only one in thirty-six of the children are in school; we need only go to New Mexico to show what the character of this New West will be if Roman Catholicism secures the shaping of it, as with all its prodigious energies and resources it is seeking to do.

For three hundred years, ever since the Spanish occupation, the papacy has had absolutely undisputed sway. There has been ample time therefore for its fruits to appear, and for it to show what it can and will do, when unhindered, for the civilization and ennoblement of a people. What then is the condition of New Mexico with its population of 130,000 to 140,000 after three centuries of papal domination? Prof. Strieby writes me from Santa Fé, that "among the Mexican part of the population"—100,000 strong—"there is no such thing as morality." Then, thinking this statement too sweeping, he adds, "chastity is rare among the common people. The unmarried women with their children at their heels gossip and visit on equal footing with their friends and relatives. No barrier opposes such immorality, no social odium attaches to it. More than all, these very women who lead such lives, are most strict in their observance of religious duties, and pride themselves on their devoutness. Moreover, I cannot learn that any denunciations of such practices come from the Romish Church in New Mexico. And this is not a matter of wonder, for *the priesthood are involved in like crime.*" As a fact that falls in with this, the statement of President Tenney may be added, that a few years ago the immoralities of the Spanish priests throughout the Territory became so gross and outrageous, that the archbishop displaced them all, and filled the vacancies with priests imported, for the purpose, from France. It would seem, from Prof. Strieby's account, that the time has come for another importation!

It is not flattering to have added to this record, that the Americans who have gone into the country have not helped things; that "they have almost universally accepted the morals they found, and many of them, who occupy influential positions in society, prominent merchants, government officials, and citizens, go further in immorality than the Mexicans."

ROMISH HATRED OF EDUCATION.

And what of education? This: that although New Mexico has been under the care of the Government of the United States since 1847, it has no system of common school education. I am officially informed by the Secretary of the Territory, that all the efforts which the various Governors have persistently made to secure legislation looking to this end, have been in vain. They have not been able to secure schools in which the English language shall be taught—the language of the Courts, Legislature, and people generally, being Spanish. And the Secretary's statement to me is, that the prime reason is the bitter hostility of the Roman Catholic priests and their allies to our American system of common schools. Pres. Tenney says, "at the time New Mexico was received into the United States, there was only one school in the Territory, and there had never been more than one in all the historic time before. So when some eighteen years ago the question was brought before the Legislature of New Mexico whether they would establish public schools, they almost unanimously voted they would not. And when the question was put to popular vote, there were only thirty-seven votes in favor of it, and five thousand against it."

ROMANISM INDUCES PAGANISM.

In full keeping with such a record are the facts as to the influence of the papacy on the Indians of the Territory. These number not far from 20,000, one-half Navajoes, and one-half Pueblos, descendants of the ancient Toltecs. Notwithstanding these Indians have been wholly under Roman Catholic control, and are peculiarly inoffensive and docile, there has been no improvement whatever in their physical, intellectual, or moral condition. They plow their ground to-day with crooked sticks, and thresh their grain by driving goats over it. The Pueblos still dwell in their strange, stair-like houses, just such as their ancestors used in the days of Montezuma. Not one of them has been taught to read, and so far as appears very few of the Navajoes.

Then, religiously, the Romish Church simply takes in and adopts all their superstitions. It paints the rainbow, the sun, and other symbols of their Paganism on the walls of its churches, side by side with scenes from the life of Christ. It lets them have their own priests, and keep up the sacred fire; lets them adore now the Virgin Mary and now Montezuma; and, so they pay their church dues, although they are fetish or fire-worshipers just as ever, sets its stamp of approval on them as devout Catholics. And this is the

outcome of three hundred years of undisturbed papal efforts at the civilization and Christianization of this people! What a travesty on the very words! And worse; for Humboldt affirms that "in the tenth century, under Toltec rule"—and the Toltecs were the ancestors of the Pueblos—"New Mexico was in a more advanced state of civilization than Denmark, Sweden, and Russia." (*Researches in America*, p. 83.) So that the influence of the papacy, instead of elevating this people, has been to drag them steadily down into barbarism. They are actually less civilized than they were before the Romish faith began its work upon them.

ANOTHER ILLUSTRATION.

To illustrate the spirit of this papal domination in New Mexico, let me give two facts, for which my authority is the official journal of the Territorial Legislature. When Pope Pius IX. died, the priest of the cathedral of Santa Fé sent formal notice to both houses of the Assembly, and invited them to attend mass on behalf of the dead vicegerent of God on the following Monday; whereupon both houses instantly stopped their business, gave themselves up to eulogies upon the illustrious magnate of the church, spread resolutions of profound regard and regret upon their records, accepted the invitation to attend mass, and then adjourned until after such funeral ceremonies had been observed. Think, friends, of the Congress of the United States imitating that example!

Again, some years ago, a bill was introduced into the Assembly proposing to incorporate an association of Jesuit fathers, and to put virtually into their hands the educational interests of the Territory, with special immunities and privileges. On this occasion the head of the Jesuits, one Signor Gasparri, entered the legislative halls in his official robes, and taking his place by the speaker's side, by both presence and voice urged the passage of the bill. It passed one house, but failed in the other. Two years ago the measure was again introduced, and so effective had been the priestly influence in the interim that the bill passed both houses and was sent to the Governor for his approval. The Governor consulted the Attorney-General, who pronounced the bill in direct conflict with certain statutes of the United States forbidding the grant of private charters by the Territorial Legislature. The Governor accordingly vetoed the bill, using in his message this remarkable language: "It is difficult to decide whether the man who seeks to establish the society, or the society which he seeks to establish, is the worse. Both are so bad you cannot decide between them. This Neapolitan adventurer, Gasparri, teaches publicly that his dogmas and assertions are superior to the statutes of the United States and the laws of the Territory.

. . . . The society which he seeks to establish in New Mexico is worthy of just such a leader. If you pass this bill over General Breeden's opinion and my veto, you will do so with your eyes open and in violation of your oaths of office and the laws of the United States."

Nevertheless, after the reading of the message, and without debate, the bill was at once passed over his veto, the voting being, in the upper house, 11 to 2, and in the lower house 18 to 4.—(*Official Journal*, 1878; C. J., pp. 42-46; H. J., 49-53.)

It is refreshing to be able to add that, upon being notified of this procedure, Congress forthwith annulled the action of the New Mexico Assembly. And this is the republicanism which comes of the teaching of the Romish Church! This the condition of the people who, under papal management, are clamoring for admission as a State, and who, a few years ago, secured the passage of an act through the Senate conferring upon them State sovereignty! Fortunately, the House, although on purely political grounds, refused to concur. Why, friends, so far as intelligence, morality, appreciation of our institutions, and sympathy with them are concerned, we might as well admit a State peopled with untamed Sioux or Apaches.

ROMISH AGGRESSION.

But I may not dwell further on this theme. When the Jesuits were driven out of Berlin, they boasted that they would plant themselves in the Western Territories of America. They are there to-day, and there with a plan of Empire. They have more colleges, more theological seminaries the land over, than any of our Protestant denominations, and their chief increase is in the West. President Tenney says they have multiplied schools and churches in California faster than the Protestants. Superintendent Warren writes me from that State that "the Roman Catholic power is fast becoming an overwhelming evil. Their schools are everywhere, and number probably 2,000 in the State. Their new college of St. Ignatius is, we are told, the largest, finest, best equipped of its kind in the United States. Thirty years ago, when Protestants entered the Golden Gate, there were twenty-one old 'missions' fast falling into decay. It is not so now. Three years ago the property of the Roman Catholic Church in San Francisco outvalued the sum total of the Protestant churches, parsonages, asylums, schools, and Young Men's Christian Associations, by \$47,000. To-day the excess is probably more than three times as much. They blow no trumpets, are sparing with statistics, but are at work night and day to break down the institutions of the country, beginning with the public schools. As surely as we live, so surely will the conflict come, and it will be a hard one." Dr. At-

kinson writes in words of like emphasis from Oregon. Such, friends, is the outlook. I do not believe I am a bigot, but when I pass in review the facts as to papal influences furnished by our own country, especially from these States and Territories of the new West; when I consider the attitude of the Romish Church as to our common schools; her scheming for public patronage; her avowed contempt for all institutions not under her control; her hostility to all unchurchly influences of enlightenment and progress; her willing compacts with superstition and ignorance, and even immorality, in order to secure her ends; her recognition of no supreme loyalty except to the Pope—I say to you frankly that I fear the man wearing the tiara, and who, sitting by the Tiber with 200,000,000 of people to obey his nod, says, “America is the hope of Rome.”

Fellow citizens of America, fellow disciples of the Lord Jesus Christ, I venture this prophecy: unless our faces are set as a flint to go up at once and possess this fair land of promise that stretches from the mountains to the sea, this hoary, gospel-hating, freedom-hating tyrant of the centuries, will, in the next generation, have his throne planted there. May God help us to prevent it!

WHAT ALL THIS SIGNIFIES.

Pausing here—though so much remains unsaid—and considering the ground that has been passed over; the vastness of this imperial field; its fast developing and amazing resources; its multiplying population, and its hence prodigious and increasing needs; its perils of irreligion, apostasy, infidelity, skepticism, paganism; its perils of socialism and political demagogism; its perils of Mormonism and Roman Catholicism—what immense responsibilities roll down upon us as patriots and as Christians! I do not wonder that Gen. Eaton, our United States Commissioner of Education, facing continually these facts, writes me that in his opinion “this is the crucial hour of the republic;” and he might have added, of our American Christianity, with equal truth. As I take in these mighty interests which this question of Home Evangelization covers, and look into the coming years, a solemnity as of the great things of God oppresses my heart. I am profoundly sure that there is no possible over-estimating the necessities of the hour. The character of these fast-multiplying millions will be settled, and settled past essential change, within the next decade. In the quick soil of American free thought, beliefs mature fast, and with the shaping of these beliefs, will go the shaping of the States that one after another will assume the functions of self-government. Utah and New Mexico with 140,000 people each, Montana with 50,000, Idaho with 30,000, Arizona with

50,000, Washington Territory with 60,000, will not long be content to stay without the sisterhood of the States. I should not be surprised if we had ten new States added to the Union in as many years. And as such developments take place, more and more will the destinies of the nation hang upon the ballots cast beyond the Rocky mountains.

MOVEMENT OF POPULATION.

The center of our population, let us remember, is steadily moving toward the West. In 1800 it was on the meridian of Washington. In 1840, it had moved to that of Pittsburg. In 1870, to that of Cincinnati. In 1880, it will be as far west as Indianapolis, and in 1900 it will, past doubt, have crossed the Mississippi. (*Princeton Rev.*, November, 1879, p. 493.) What such facts signify in their fullness no man can declare. But unquestionably, they signify in part this: that in the near future the older half of this continent is to take counsel of the younger; that Presidents are to be made by the people who sit under the shadow of Mount Shasta, instead of by those under the shadow of Bunker Hill monument; that neither cotton nor cotton mills are to be King, but wheat, and cattle, and silver, and gold; that in the years close at hand, the career of this nation, its perpetuity or its downfall, its glory or its shame, its influence for good or ill among the nations, is to be chiefly determined, not by the people of Massachusetts, nor of New England, nor of New York, nor of all the States east of the Mississippi, but by the people of this NEW WEST. And the determining of their character is the problem this discussion calls us to solve.

HOW SHALL WE MEET THESE ISSUES?

Folding our hands and talking serenely about the sure progress of the age, the sure triumph of our free institutions, the sure spread of Christianity, will avail nothing. The progress of the age? By the witness of all history, the civilizations of all time, whatever their science or art, or culture, or wealth, or refinement, except as the supernatural omnipotent might of God had interposed, have tended inevitably downward to the thick night of lust, and tyranny, and godlessness, and ruin. Witness the civilizations of Egypt, and Phenicia, and Assyria, and Greece, and Rome, once illumining the world with their splendors, and then wrecked by their own self-engendered vices and crimes.

The sure triumph of our free institutions? We could not bear the strain of one more presidential election to be settled as was the last; and a half century of advance along the line of the last fifty years would hang such

mill-stones of knavery, and corruption, and demagogism, and infidelity, and Sabbath-breaking, and immorality about our necks as would sink us out of sight in the depths of our own self-created shame.

The sure progress of Christianity? But even the pillar of fire turned back when the people refused to obey God! The effulgence of the first five centuries of gospel triumph was swallowed up and lost in the ten centuries of the thick and almost hopeless medieval night of formalism and unbelief. There is no guaranty of the outward progress of Christianity except as the disciples of the Lord keep repeating its Pentecost upon their knees, keep repeating the aggressions of its first adherents by like consecrations of their substance, like devotion to the word and the work of Jesus Christ.

There is just one spirit that will ensure success. When Francis Xavier had made choice of the dark and cruel and bloody Orient as his future home, the comrade sleeping with him was roused one night by Xavier's starting up suddenly in his sleep with the cry, "Yet more! O my God, yet more!" He awoke his friend and asked the meaning of the words. Said Xavier, "I had a vision of my future field. I saw its millions perishing for lack of the bread of life; and as I looked and longed to go, lo, here one who was being scourged, and there another stoned, a third thrust into the fire, and as I wondered, a voice said, 'These are the costs of preaching the gospel to the heathen; are you ready to pay the price?'" And my heart so flamed within me to make the tidings of salvation known, that I said, "Yea, Lord; yet more! yet more!"

Friends, when a like spirit possesses us, rather, when we see the needs of these broad empires, not through the eyes of Francis Xavier, but those of Jesus Christ; when our hearts beat responsively to the throbbings of his with desire to magnify his salvation; when we see and feel how the hopes of other nations as to the spread of the gospel hang upon the spread and triumphs of the gospel in our own land; when we are ready to give, not this wretched pittance of two hundred and seventy-three thousand dollars, but a round million a year at least for this Society to use in its divine work; when we are ready to send our sons and daughters into these open and urgently appealing fields till every church shall have a representative on the ground; when, most of all, behind every toiler there shall be thousands of closets lifting up their cry for the anointing of fire to make these Home Missionaries men and women of apostolic witness and power—when these things shall be, there will be hope. With such a spirit we shall succeed in possessing the land, the favor of God shall be upon us, and our future hence full of peace and blessing to ourselves, and full of hope and help to the nations of mankind.

ONE MILLION DOLLARS A YEAR
FOR HOME MISSIONS

A SERMON

IN BEHALF OF THE

AMERICAN HOME MISSIONARY SOCIETY

PREACHED IN THE

Broadway Tabernacle Church, New York,

May 8, 1881.

BY

REV. C. L. GOODELL, D.D. *86-0*

NEW YORK:
THE AMERICAN HOME MISSIONARY SOCIETY.
1881.

SERMON.

ONE MILLION DOLLARS A YEAR FOR HOME MISSIONS.

“AND YE SHALL DWELL IN THE LAND THAT I GAVE TO YOUR FATHERS; AND YE SHALL BE MY PEOPLE. AND I WILL BE YOUR GOD. AND I WILL SAVE YOU FROM ALL YOUR UNCLEANNESS: AND I WILL CALL FOR THE CORN, AND WILL INCREASE IT, AND LAY NO FAMINE UPON YOU. AND I WILL MULTIPLY THE FRUIT OF THE TREE, AND THE INCREASE OF THE FIELD.”—*Ezekiel* 36: 28-30.

“FREELY YE HAVE RECEIVED, FREELY GIVE.”—*Matthew* 10: 8.

ONE MILLION dollars a year to the American Home Missionary Society for National Evangelization.

I stand here to plead for this sum as the goal to be aimed at and reached. “I am not mad, most noble Festus, but speak forth the words of truth and soberness.” When rare opportunities occur, God’s people must do that which is rare. Others have called for men; God now calls for money. Men and money, consecrated, are the wings by which the angel flying in the midst of heaven, having the everlasting gospel, is to carry it unto all them that dwell on the earth.

Christianity is destined to become the religion of mankind. It carries in itself regenerations and healings for humanity. We, in America, are now in the march of a great movement, which, for the first time in history, encompasses the globe. God has made the evangelization of the American Republic our mission. This Society, called of God to its work, makes it its ruling idea. Nothing short of the whole nation for Christ, meets the wants of the times or the demands of Providence.

HOME MISSIONARY GEOGRAPHY.

God sometimes calls the smallest countries to the front: Palestine, Greece, Switzerland, Great Britain. Now he chooses the largest nation, because he has largest uses for it. God gave Judah the lead among the

twelve tribes in the wilderness. He has appointed and dowered this nation with the genius of leadership, to guide his moving hosts forward into the promised possessions of the brightening future.

America was born late, but it was born great. Its resources are without parallel. It has gained in one century what Rome did not in six. It is an empire in extent. We are too apt to carry in our thought only the narrow margin of it along the Atlantic shore. Taking our whole national domain, only one-third of it is east of the Mississippi River—two-thirds are west. There is as much of our country beyond the Rocky Mountains, westward, as there is between the Father of Waters and the Atlantic, eastward, leaving a great undivided third between the mountains and the river as large as twenty Englands, rapidly filling up with population.

The space west of the Mississippi, extending to the Pacific Ocean, is equal to forty-seven New Englands, equal to 351 Massachusettses. Alaska itself is larger than the thirteen original States of our Union and New England twice thrown in.

Our country would make to-day 311 kingdoms as large as that over which David ruled from his throne in Jerusalem. In his day, when it was desired to express the idea of national greatness, the people spoke of their dominion as extending "from the river to the sea." From the River Jordan to the Mediterranean Sea, it was fifty miles. From our sea to sea it is sixty times that—3,000 miles.

The valley drained by the Mississippi is one and a half times larger than the whole Roman empire. From my home in St. Louis, on the sunset side of the Mississippi, it is 1,410 miles, by steamer, to the river's mouth. It is 1,221 miles up the Ohio from St. Louis to Pittsburg, where Fort Duquesne stood a hundred years ago, the eastern door to the vast French possessions and civilization in the great valley west of the Alleghanies.

It is 800 miles from St. Louis up the Mississippi River to St. Paul. It is 826 miles up the Missouri to Omaha. From the mouth of the Mississippi to Fort Benton, on the Missouri River, it is 3,965 miles. It is as far as from New York to Constantinople.

When my friend, the captain of the Helena, goes out from the levee in St. Louis, laden with cooking-stoves, and axes, and picks, and steel traps, and plows, and Bibles, and Sunday-school books, the distance to his destination in Montana, as the river runs, is 3,175 miles—equal to the distance between this church in New York and Glasgow on the Clyde. The Father of Waters and its tributaries afford 15,594 miles of inland navigation, and these liquid pathways traverse twenty-two States and Territories, and are traversed by hundreds of boats, and barges, and busy steamers. From the fisheries of Maine to the seals of Alaska it is 6,000 miles, and all under our one starry flag.

And all this is in the formative period. The peoples that throng the

nation can be reached now by the gospel. The Mayflower bore not harvest but seed. Every day we fail to sow is loss.

THE NATION'S MATERIAL RESOURCES.

This nation has the empire of soil, making it rich perennially as the seven fat years of Egypt. There are within its boundaries one hundred million acres of standing corn on well-watered plains, "even as the garden of the Lord as thou comest unto Zoar." Several million acres, fair as Eden, are settled and brought thus under cultivation every year.

The wheat-fields of Hungary along the Danube are beautiful, and the valley of the Nile dressed in living green fills the eye with delight; but the wide-spreading valleys which you are days in crossing, and the vast ocean-like prairies extending hundreds of miles, with richest verdure clad, constitute a wealth and charm which no other part of the world can offer.

We want to plant the tree of life everywhere throughout this glorious domain. It is the springtime in our history, when the gospel will most easily take root and come fastest to fruitage.

This nation has an empire of precious metals hidden in its bosom. The Southwest, including Arizona, Colorado, New Mexico and Nevada, and California, now yields a large share of the world's annual product of gold and silver. In 1875 the proportion was seventy-five per cent. of all the world afforded. In 1879 it was eighty per cent. The opening of the Southern Pacific to California through this silver land, which was completed March 7th, promises a much larger amount than eighty per cent., leaving less than twenty per cent. for all the rest of the world. The present amount of gold and silver mined in the Southwest is \$80,000,000 a year, with the certainty of great increase for many years to come. Since 1848 the Southwest has contributed \$2,200,000,000 in gold and silver, that is \$69,000,000 a year for thirty-two years—while the product of the entire world, since the discovery of Columbus to that time, 356 years, had been but \$13,112,000,000 or \$36,831,179 a year—little more than one-half. The gold and silver are the Lord's. Shall God have now some share in this?

It has the empire of climate, which has been called the most powerful of all dominion. In Texas, the southernmost part, 2,000,000 sheep have been feeding all the past winter, on the banks of the Rio Grande. According to Gov. Hubbard, 100,000 people in Texas live without houses all the year round, and camp at night beneath the bright, rejoicing skies with only a tent-cloth or the canvas of their emigrant wagons over them.

In California, the fuchsia grows to a tree and drops its blooms through the winter into the opened windows of the second story, while at Sitka, in Alaska, the northernmost portion of our country, the mercury seldom goes below zero in the winter, and the mean temperature is 42°. This Territory,

by means of the Pacific gulf stream, seldom has ice along the shore, and possesses a climate much like that of our Middle States.

Take it from sea to sea, and from lakes to gulf, it is as fair a land as ever the sun shone on—sure to swarm with people in every part. Now we need to pierce all this golden air toward the Pacific, with rising church spires, and swing wide the doors of welcome to the work and worship of God.

It has the empire of commerce. The two greatest oceans wait at its feet, while the lake and river systems of inland navigation carry ocean trade to the very heart of the nation. The seaboard runs all the way up the Mississippi Valley.

St. Louis handled 51,000,000 bushels of grain last year, a bushel for every man, woman, and child in the land. For many weeks past she has sent over a million bushels a week down the river, directly to European ports. Her flour mills have a capacity of 12,600 barrels a day. Last year 2,600,000 in all were manufactured, and a million barrels of this were shipped down the river to foreign markets. This only hints at the extent of our inland commerce.

We know the value of the Atlantic for trade, but the Pacific is the world's largest ocean, and is yet to be the theater of its greatest commerce, as its margin becomes crowned with populous and powerful cities. God's best things are last. The two largest continents face each other over this imperial highway of nations.

Fronting young republican America are the oldest and richest empires of Asia, already joining hands in trade and fraternal intercourse. The next chapter in the world's greatness is to open here. The last and grandest scenes in the world's redemption are to be enacted here—where all kindreds and races and tongues join. With what urgency we ask that the light-bearers may go forth, evangelizing America to the Pacific as fast as its needs require, laying the whole country at Christ's feet as the offering due from us to him.

If this nation cannot be Christianized and remain so, what hope can we have of any? And not to evangelize this nation is to lose the greatest opportunity of all the centuries.

This nation has the empire of invention and energy and enterprise. Nothing is impossible to the American citizen. He knows no hindrances; he yields to no obstacles. It takes an earthquake to stop him. There should be no impossibilities to the American Christian. He is the anointed king and lawgiver to this nation. He has but to rise and walk to his throne and crown, and create the means under God as he goes.

This nation has the power which free institutions hold over the hearts of men. Its very name—free America, is invitation and promise to men. The hope that brings the multitudes here stirs in them a better life and

lifts them to a higher manhood. As a rule, none come to this land whose hearts are dead in them and where there are not the possibilities of better things. No nation on the globe has such hopes built into it, and to which so many look with eager expectation, and for which they pray with such heart-throb of affection. Wherever men are born, this soon becomes their native country.

This nation is already an empire in wealth. Seventy millions a year in gold received from Europe at the port of New York, eighty millions a year from the Pacific slope, ninety millions a year brought by the 400,000 immigrants from abroad and invested largely in homes and business, one hundred millions internal revenue, over two hundred millions from customs, one billion and a half from the grain crop, two and a half millions a year from the grape of California, ten millions from the lumber and exports of Oregon, two millions from the furs and fisheries of Alaska. The list of our wealth, who knows it? What figures can measure it? The tokens of prosperity are everywhere. The growing wealth of our country is its greatest peril. It needs to give to live. It ought to be a joy to live to give to such a work.

Either one of these influences here enumerated, soil, climate, minerals, commerce, foreign immigration, and free government, would settle in a brief space this whole country. When all these influences are working together, the result is a miracle of growth such as no former age has witnessed.

INTELLECTUAL AND MORAL ADVANTAGES.

The back seats of the audience to which the preacher a hundred years from to-night shall speak, standing here, will curve at New Brunswick, British Columbia and Southern Mexico, and include 400,000,000 of people. Can we, whose fathers planted this Republic, and who ourselves are to witness its future, standing in the light of the great white throne, pause short of a round million a year for National Evangelization? There is every reason why the Christianity that furnished the nation its form of government, secured to the people their liberties, and founded the system of national instruction, should seek and reach the masses. Why should not the church of Christ, which was first on the ground, born of the people and for the people, be first in the service of the people. For what did it confer popular rights, if not to be the people's church, leavening the nation with the gospel? God has grown his strongest nations from mixed stock; this nation most of all. It must be so with a nation which is to be a great minister of God to many. Fresh elements of power come of it, and wide sympathies, and special fitnesses for the diversities of the world's work. We have this advantage: other nations have been Christianized from heathendom; this nation alone was born Christian, and born again of blood in the Revolution,

securing nationality ; born again of fire in the Rebellion, giving unity ; and born still again of the Holy Spirit through the Word of God, in home and Bible, school and church, and in continuous revivals throughout our history, kindling in the public heart great faith in God and his purposes of redemption in this new world. The merely worldly man even is quick to see God's hand in our history and the Christian's duty to God. A sense of great obligation to God and to mankind pervades the nation ; another vast advantage in our Christian work.

The imposing image on the plains of Dura had indeed a head of gold, but the feet were iron mixed with perishable clay. We build on God's own foundations as the bed-rock, and not on the mud of paganism or the sand of infidelity. Jesus Christ is the corner-stone. The church came to this country in the seventeenth century, ahead of commerce, and began its divine mission. Commerce must not outrun it in the nineteenth century. Then the church was small in its resources. Now it is rich, and builded as an armory whereon hang a thousand bucklers, all shields of mighty men.

THE PROMISES OF GOD.

We have God's promise : "Ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God, and I will save you from all your uncleannesses"—slavery, and Mormonism, and materialism, and atheism, and communism, and the host of vices that peep, and mutter, and riot in the slime of unbelief, and lust, and license, defying Christianity and its institutions, and civil government and its authority. All these hindrances are as nothing before God, if we trust him and please him. It is sin old as Eden reappearing in new forms, but which Christ came to slay ; and we have in Christ the power of God unto the salvation of every one that believeth, and to the pulling down of all these strongholds. "I will call for the corn, and will increase it," says God, speaking down from the skies in sunlight, and dew, and shower, "and I will multiply the fruit of the tree," appealing to it in prosperous seasons through seed-time and harvest ; putting all needed means for service into your hands.

The friends of this Society can easily read a million dollars a year between the lines of this promise, as the exegesis of Providence and the handwriting of God in corn and vine across the continent. If we fail in this, God will send us to the foot, and put in some better spellers and readers of his purpose.

The dominant aim of a Christian people receiving such an inheritance can be nothing short of National Evangelization, permeating the power and magnificence of empire with the gospel of salvation. Without this, how soon will all this so great glory come to naught. Apart from God, there can be no national permanence and progress.

God planted this nation, and reared all this august order of Christian commonwealths, and churches, and universities, and missions, and schools; and if they do not abide in him, they will have no power, and he will have no use for them. Their greatness will only hasten their ruin.

One million dollars a year to this Society would be a glorious offering to God out of our accumulating possessions. It would be, as the dropping of feathers in the flight of our eagles toward the silver Pacific seas, marking the line of Christian empire; or as green olive sprigs from the doves gathering at our windows, set in plains wider than France, and Germany, and England, where scarcely a Sabbath-bell rings, or a tree of life casts its shade.

THE FIELD CALLS FOR A MILLION.

The present and pressing wants of the field are at least a million a year. The American Home Missionary Society is national, and not sectional or local. Its purpose is to supply the needs of the whole country, and not a section or belt alone. If the country has grown in extent beyond expectation, so must the endeavors of this Society rise to meet the occasion. It is God who has opened this great door and effectual. In his wisdom he has chosen this time, put these means in our hands as his stewards, and requires that we be found faithful, preaching a living, soul-winning gospel everywhere. There are, it is true, the cities of Romanism, "great, and fenced up to heaven," in New Mexico, Arizona, and elsewhere. There are the Amalekites of Mormonism in Utah; and the Anaks of gambling and Sabbath-breaking in Nevada and California; and the Jebusites, and the Hivites, and Hittites scattered throughout the land. We seem only as grasshoppers before all these. "But the land is good, and we are well able to overcome it." God enjoins, and the case demands, that it be done now, lest we be turned back into a sad wilderness-wandering of forty years for lack of faith in God.

This Society seeks to save man as man, and not men of a certain type or class. It would rescue all for whom Christ died, and not those of a particular antecedent or style of culture. When we begin to select according to our dainty tastes and race affinities, we emasculate the gospel and forfeit God's favor.

But are we not to look after our neighbors who have gone West? Are we not to provide for our own children? Certainly. But who is our neighbor? Who are our brethren and children, but all the sons and daughters whom our Heavenly Father has created, and for whom Christ our Elder Brother has suffered? Has not God created of one blood all nations? Wherever there is a lost soul to be saved, a poor child to be educated, and a community without the pure gospel, no matter of what religion, or race, there is work for this Society. Wherever the godless congregate, there is a call. If adults cannot be reached in great numbers, their children can be.

Are not foreigners here among us as hopeful subjects as they would be on their native soil? If they can be won to Christ abroad, can we not reach them here, since they have come and put themselves into our own hands? Will the Home Missionary undertake less than the foreign missionary does?

This Society aims to plant churches in all new and growing centers. It is not its chief work to keep the weak ones alive on the old fields, though that must be lovingly done. The ripe fields of the wide West call us to church-planting everywhere. One hundred and thirty-one new churches were formed last year. Give this Society the means, and it will organize 500 churches a year.

THE MUTUAL INTEREST OF EAST AND WEST.

We at the West must lead in this, and give to the bone ourselves, showing our faith by our works. Church-planting in all the new white fields toward the golden coast, and wherever the wants are pressing all over the waiting land, should be our watchword. What! it is said, would you neglect the churches in the East, that have generously given till they are weak? No, they are the family jewels in the dear old ancestral homes; tenderly cherish them. Planting new churches on the rising fields, where the currents of power flow, is the best possible way to fire the enthusiasm on the ancient fields, and arouse the churches there to put on their strength. No church in this young and sturdy America has done service enough yet to be retired and remain on the pension list. It would create a new East, by uniting to evangelize the new West. See what the men and women sacrificed to carry through the American Revolution, and grew heroic and mighty under it.

These beloved churches, the early body-guard of liberty and education, which have lost so much by no fault of theirs, when they hear the sound of battle, will get down the spinning-wheel and hand-loom, and spin and weave the fleece again, and run bullets by the firelight, and scrape lint, and part with their last blankets for the soldiers of Christ at the front, fighting their battles over again for God and the nation, for humanity and the ages. They of the West, engaging with all their hearts in this work, will find the East outstripping them still.

A greater foe threatens our American people than when the troops of King George, in scarlet coats, menaced our civil liberties. If we fail of our opportunity to build for Christ in the West, and conquer this foe, we shall be weak, East and West. Christianity is a power ever enlarging itself. It is not a fixed form. It is not rooted to a place. It is spirit. It is life. It must expand and hold the empire of the future, or die.

We speak of the East educating the West and shaping the nation's destiny,

in case evangelization shall keep pace with the frontier growths ; but it is as true that the West is shaping the East, and that to save or destroy it. We are bound together in one bundle of life. The President for New England, the House of Representatives for New York, at Washington, will be elected by votes cast in Utah and California. The laws that govern your business in New York, for success or failure, will be framed by members from New Mexico and Nevada, where only one citizen in five is of American birth. The Sandlot demagogue is already heard in Fanueil Hall. The battle of Christianity for America must be fought in sight of the Golden Gate. You need to put the mark of Christ on these moving millions of the West, these immigrant president-makers from every part of the world, who can crowd the labor market, and strike in the Eastern cities, and soon dictate the national policy from the Western ones. Put business into religion, business with its breadth of plan and energy of enterprise, and, by God's help, work out this problem while it is possible.

All that the lion absorbs becomes lion. Whatever Christianity takes in and assimilates, as diverse and unpromising as the elements may be, becomes Christian life and power in the nation, and creates a regenerated people whose God is the Lord.

THE MONEY CAN BE RAISED.

One million a year for Home Evangelization ! Our ability to reach that amount soon is undoubted. Let the Eastern churches give all that is needed to deal with the depressing number of foreigners among them, and the Western churches give far more largely to reach self-support ; then, after all this, we can raise outside of ourselves, for pure National Evangelization, this sum.

We have given, as a denomination, to Christian education of late, over one million dollars for the endowment of schools, and colleges, and seminaries, to produce Christian workers. Well given ! But a million for education, demands a million for Christian ministers for the diffusion of the gospel on the Home field.

A QUESTION OF PROPORTION.

Of late we have not at all kept up the proportion. We have been extending the Christian colleges largely along the frontier. It is a wise provision. I know something of the great good they do.

We must have now the Home Missionary million. We have given over a million dollars of late, also, to the foreign work. Thank God that we could. It was needed, and will be each year.

But it is demanded by the fitness of things that not less be given to the Home work. Is not America as deserving as Africa? Is not our own Home work as near to God as Asia? Are our Christian interests less important to the world's future than those of the islands of the sea? Home Missionary work is the commanding need of the hour. Much as has been done, we need to do more.

With an organization so complete, with an administration able and effective, with a cause near to all our interests and beloved from life-long association, we should put—rising up early and doing it—we should put a million dollars a year in their hands, and bring it up at once on a level with the other branches of our Christian benevolence. We should add to this all the administrative help needed, so that the officers shall not be doomed to see rare opportunities slipping from their grasp for want of means; as, living where I do, I have so often observed with pain.

Double and treble the money as it has been done for other work, and see how the Home Evangelization fire will kindle and shine from Texas, where we have one brave missionary, to Alaska, where we have none, and where the ladies who wear the beautiful fur of the seal might support sixty—one missionary or teacher for each thousand of the inhabitants—and never know it, except in the added grace and ornament of the garments. Texas and the Southern Pacific, just opened through, need fifty good men, bearing torches aflame with salvation, all along that line of darkness. It seems far off to you. These people are my next-door neighbors. They walk along our streets and gaze into our faces, living upon husks and blighted for the want of a gospel which ennobles men and takes cognition of the soul. Our guiding star of empire veers to the Southwest now, toward the Southern Cross. Let us follow.

The apportionment ought to be \$50,000 soon to the Pacific coast. We must help those faithful brethren more in building their Christian schools and seminaries, and planting churches. Their courage and self-sacrifice deserve cordial and hearty response.

Large amounts of capital are coming from there to New York, driven by the labor troubles and the insecurity of law. But California is a beautiful country, and San Francisco is the metropolis of the Western coast as New York is of the Eastern. History has no similar record of growth. But Christian institutions must be strengthened there now. Gold must not be before God.

Many ask, why not, with all their wealth, found their own schools and churches? There must be a seed in order to a growth, and these people belong, as a rule, to that order of plants which have not the seed in themselves. Places which bear names like the following, really exist in back districts west of the Sierra Nevadas, some of which I have visited: Red Dog, Loafer Hill, Poker Flat, You Bet, Whiskey Gulch, Puppy Town, Gouge Eye,

Yankee Doodle, Wildcat Bar, Greenhorn Cañon, Nutcake Camp, Seven-up Ravine, Fiddletown, and Pokerville. Imagine the denizens of these localities getting together and reading up Dexter on Congregationalism, and organizing a church, building a meeting-house, and sending to Prof. Park, of Andover, for a pastor! If a ministerial paper-reader should come along some Sunday, with his manuscript, he would need to be lively in unrolling it—before his audience got at the game of poker, or broke for a drink.

A person can set up house-keeping in such a community with a tin cup and teapot, a revolver and pack of cards. In some of these places it takes but a half-dozen houses to make a town, and a load of sods or railway ties to make a house; three or four trees to make a grove, and a score of cattle to make a herd. But immortal souls are there, and very soon the place is a city, and the gospel must go there.

Preaching at several of these places, at first the missionary will call his church, and not stop for a church to call him—imagine St. Paul waiting for a call to Corinth or Ephesus—and he will find his parishioners on the way to him from almost every State in the Union, and from lands beyond the sea. There is always a good Scotchman, or Englishman, or Welshman, or German, or Scandinavian in these places to help out.

The large sums of money we have put into our fine homes and Cathedral churches, while the dwellers on the far prairies and among the mountains have been living within curtains of tent-cloth, make it needful that we should rise up now and help them. To meet in any fair sense the great need, and do for our neighbors so that we can have anything like a good conscience about the riches we have spent on ourselves, makes a full million the least we can do.

Wendell Phillips says it costs the Government a million dollars to shoot an Indian. Can we not give, to evangelize the nation, as much as it costs to shoot an Indian? Especially when we remember it takes less than two years there to make an Indian out of an ordinary white man.

So much money is spent within the borders of these rich strong States, where it is raised, that the sum which goes outside to needy home fields is comparatively small. New England, for instance, according to the last printed report, gave last year, for National Evangelization beyond her borders, \$80,000—less than one-half the sum which she sent to foreign fields. In New England, 327 missionaries were supported, and 392 west of the Mississippi. Is this a right proportion? The New England work ye should have done, but not have left that on the new fields undone. One State in New England gave to foreign lands \$21,057. It gave for home work outside itself \$1,699. One State in the Interior gave nothing for the great Home Evangelization work of the country outside her own borders, while it gave over \$10,000 to convert the heathen. One Western State gave for the nation's needs \$1,997; and sent abroad for the world's work \$17,383. These sums

do not include the supplies furnished by the ladies. Twelve States and Territories gave more to the foreign cause than for reclaiming the new portions of our own country from forms of wickedness vile almost as paganism. Seven out of the twelve received large sums from this Society. We want more money for this National cause. By giving more to the Home service, we shall widen the basis of foreign work, and add to its constituency great elements of strength. In this way shall we deepen our own type of benevolence and piety, and send a higher Christianity abroad. We cannot give to others a better religion than we have ourselves.

HOW TO RAISE THE MILLION.

I have spoken of the means in our hands for all this work. But, after all, our resources for building God's kingdom in this land are not in our material greatness. We might have more, and still our treasury be leaner. "Woe to them that go down to Egypt for help; and stay on horses, and trust to chariots because they are many; and in horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord." *Isa. 31 : 1.*

We must look to God, and not to Egypt. He will honor our faith, not our fears, and reward our courage, not our misgivings. We cannot trust in great lakes, and rivers, and gold mines, and wheat-fields, and herds of cattle on a thousand hills and plains. That is going to Egypt for help. It is a great snare to the Christian. In the revolutionary struggle, our faith in God carried us through. In the civil war, it was our trust in God that kept us up.

Of these stones is God able to raise up millions for missionary work, if our devotion is earnest and thorough. Faith is a marvelous builder. It goes straight to the throne of the Eternal King, who ascended giving gifts unto men, and takes what it needs. Our entire history has been a series of victories against all odds. In doing what we can, with all our hearts, God multiplies it into success. So will he do, and increase our courage and power for the world's wider work many fold.

Let stated concerts of prayer to God be held in all the churches, that he who brought his people here, and has planted them, may sustain them; that the watchmen who stand along the walls for 3,000 miles, may see eye to eye in purpose, and touch hand to hand in endeavors to Christianize the nation.

Let there be an annual systematic canvass of all the churches, seeking at each hand in every parish an offering worthy of such a cause.

Let the gifts be made on the scale of what Christ has done for us, and what life would be to us if Christianity should go down, and evil men and measures prevail.

Let appeals be made to men of means. Who will give to Home Missions one million dollars, as has been so generously done to other objects no more worthy? In another denomination, money was asked for building 520 meeting-houses. A wealthy layman wrote, "I will give twenty meeting-houses." Who will sustain twenty missionaries? Who will contribute \$100,000, or \$50,000, or \$5,000, or \$500?

Business has vast interests at stake in the Christianizing of this country. The nation has its life at stake, society its order, labor its reward, home its happiness, peace and prosperity its security. Let what will perish, let the nation be saved which carries the world's largest hope.

Let the evangelists go forth, preaching the gospel in every highway and by-way of the land, gathering the people together and forming churches. It is in the power of this Society, if it shall have the means, to preach the gospel to every human being in the New West before the close of this century. The story of Christ told in Rome, the world's greatest empire, saved it.

It is the one cure for Mormonism, communism, crime, fraud, official corruption, infidelity to God and to marriage vows, Sabbath-breaking, intemperance, and every evil. We give money for teaching. Who will give for preaching, talking, singing, proclaiming, heralding the glorious gospel of the blessed God, through and through the thornbearing places of this land? It is God's own method of saving the world.

Let the Christian women raise thousands of dollars for this work. Wherever among us the record of benevolence is brightest, if you examine, you will find devoted Christian women in it.

Let there be great gatherings of the faithful at prominent centers all over the country, awakening attention, imparting information, moving the conscience, and kindling enthusiasm; calling on God for wisdom and guidance, and consecration to the work.

Let books and pamphlets be written by the first talent, and put in the hands of churches, and laymen, and ministers, especially young pastors, showing thoroughly the West to the East, and the needs, the demands, and supplies in every part.

Let the East see that the West will take care of its own churches, with no more help in proportion than the East itself takes for its own weak places. Let it be understood that the appeal is to the East to join the West in evangelizing those populations which are beyond the West, and as truly missionary material as India. This work is alike important to the East and the West.

Let the children be taught and trained to give to Home work. No interest in it is so great as theirs. Thousands of them will build their homes and spend their lives on these fields, and there their bones will repose in the long sleep.

FOR THE SAKE OF THE WORLD.

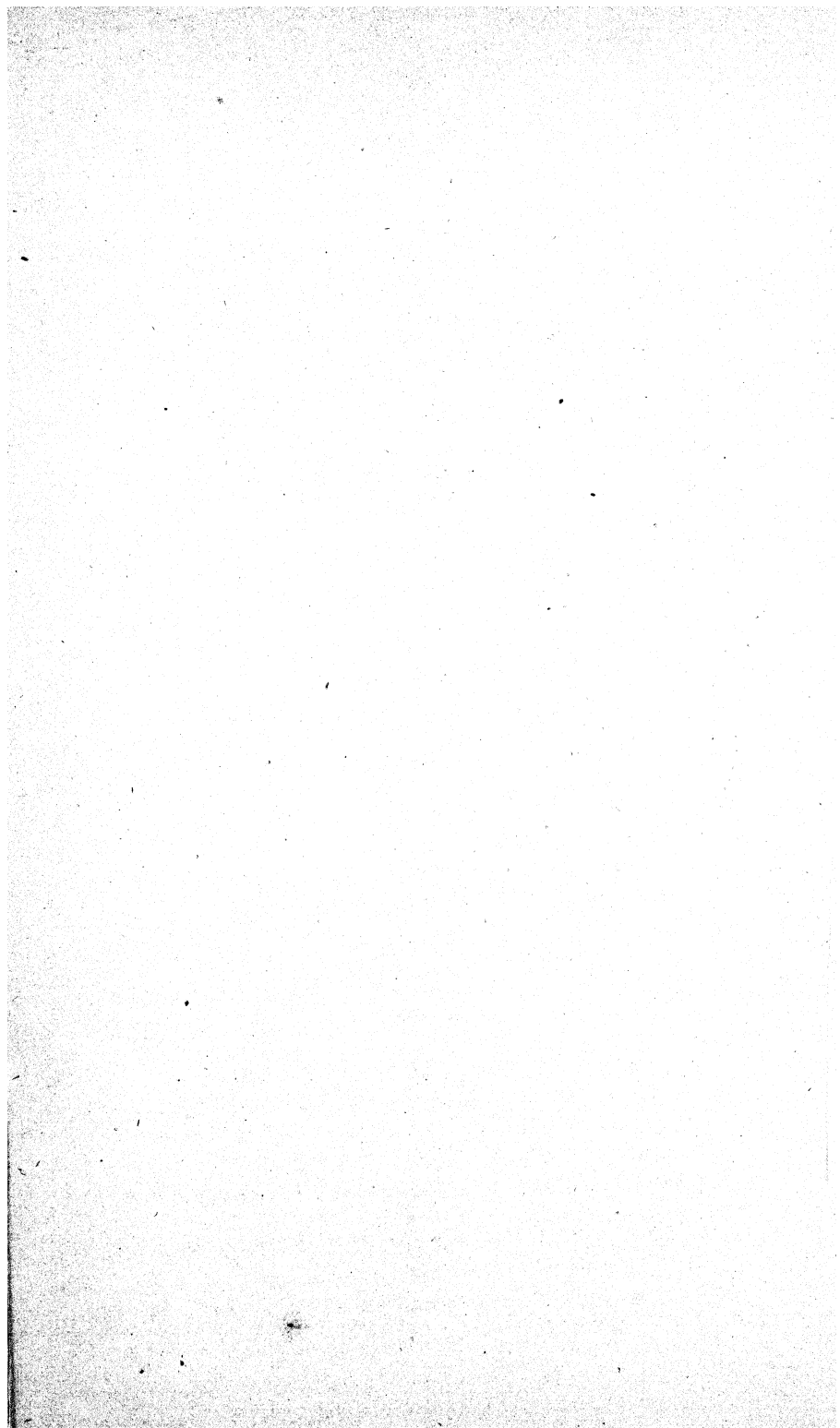
Neither human tongue nor pen ever made plea for a greater, grander cause than this ; ever sought to set a brighter jewel in the diadem of Christ. It is the cause of mankind. It is the work that touches with blessing all the generations to come.

Let the camp fires of God's armies, nightly bivouacked for rest and praise on these wide plains after each day's advance, light up all the East with the joy of the coming kingdom and glory, and be answered daily back by fresh sympathy, and aid, and reinforcement, from every Christian hearthstone.

Emigration moving Westward is the guide-post to duty, set up by God's own hand. Let the progress of our missionary work be equal to the march of events and the thickening necessities of the hour. God, in demanding the evangelization of this Republic, takes the long look, and we need to see from his view point. He requires us to carry his gospel through to the California shore, for the interests of his kingdom which lie beyond California :—Japan, and China, and the islands of the sea. God is moving on Asia by the way of Plymouth Rock and the Golden Gate. He means in this, not good to the new world alone, but to the old as well. America for the sake of Asia.

The Pacific coast to-day is the supreme point of inspiration on this continent. Listening to the songs of this sounding, mighty sea, one rises nearest to God, and catches most of his thought and purpose in this new world. The gospel that saves America has already gone far toward the redemption of the whole Orient. The work has begun. The pillar of cloud and fire which has led God's people forth to the new world rests above the glittering Sierra Nevadas, throwing its brilliance far out on the sea, and gilding the temples and pagodas of the most renowned paganism, in preparation for its fall. It points us to our way and work, and interprets to us God's wonderful ways of redemption in the earth.





ANNUAL REPORT

PRESENTED BY THE TRUSTEES

OF THE

Massachusetts Bible Society,

AT THEIR ANNUAL MEETING, IN BOSTON,

MAY 24, 1880,

BEING THEIR

SEVENTY-FIRST ANNIVERSARY.

BOSTON:
DEPOSITORY, 8 BEACON STREET,
1880.



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ANNUAL MEETING.

THE Seventy-first Annual Meeting of the MASSACHUSETTS BIBLE SOCIETY was held in the Chapel of the [New] Old South Church, on Monday, May 24, at 3 o'clock, P. M., the Hon. ROBERT C. WINTHROP, LL. D., in the chair.

The minutes of the last Annual Meeting were read and approved.

The Treasurer, CHARLES HENRY PARKER, Esq., presented his Annual Report, which was read and accepted.

The Seventy-first Annual Report of the Trustees was presented, and it was moved that the reading be deferred till the public meeting.

The Officers of the Society were then elected for the coming year.

Adjourned.



REPORT.

THE Society whose anniversary we have met to celebrate attains to-day an age exceeding by a year the limit assigned to the earthly life of man. Its birth occurred early in the present century,—a period destined to be forever memorable for the associations, religious and philanthropic, which had then their beginning. For centuries confessors and martyrs had translated the Scriptures; in prison and exile, and at the stake, they had contended for the right to possess and impart them. In the fulness of time God gave them the victory, and Protestant Christendom rejoiced in the uplifting power of an unfettered Bible. It was at the period referred to that the benign influence of the Scriptures was shown in the numerous activities devised to convey the written Word to those needing it, and to remove or alleviate the various ills that afflict our race. These streams of beneficence we trace back to their one source, the Word of Life, which, like the River of Paradise, parting into many heads, is conveying light and healing to the world.

The Massachusetts Bible Society was among the earliest of the associations formed for aggressive Christian work in our State. The means at its disposal, and the field opened to its occupation, contrast strongly with those existing to-day. The city, then the *town*, of

Boston, contained but thirty thousand inhabitants. In the State there were less than half a million, while the population of the whole country was but seven millions and a half. No opening for this work existed beyond the sea, and previous labors had not developed the best methods of ascertaining and supplying existing wants at home. Hence, in the reports of the first year we are told that three hundred Bibles had been procured, of which number thirty-six had been sent to the prison of the town, eleven poor families had been supplied, fourteen had been given to the almshouse, and measures were being taken by which they could distribute the remainder where they would be the most useful. But while unacquainted with existing wants and with the needful details of the work, of the importance of the work itself they had no doubt. In the preamble of the Constitution adopted by the Society, the purpose is avowed to circulate the Scriptures in Massachusetts and elsewhere; and that the last word had no narrow or restricted meaning is evident from the recorded utterances of that early day. Their words have the ring of the true missionary of the cross. In one of the earlier meetings of the Society the Rev. Dr. Channing thus eloquently pleads for the vigorous prosecution of the work, then just begun :

“No sincere Christian can need argument to convince him that he is bound to contribute to the diffusion of Christianity through the world. This is a religion designed for all nations. Jesus Christ commanded his disciples to preach it to every creature under heaven; and shall *we* do nothing in aid of his great design? Is the gospel the appointed instrument of God for restoring the world to purity and peace? Has the son of God died to impart this invaluable blessing to our race? Have holy men of all ages toiled and suffered to diffuse it through the earth? and to perpetuate it to unknown

generations; and shall *we* do nothing to extend the knowledge and honor of this salutary truth of the Word of eternal life?"

These are the words of prophets and apostles, and of the whole army of the faithful in past ages. They are the words of the fathers. Shall they not find a fitting response in the hearts and hands of the sons?

Soon after the formation of the American Bible Society in 1816, associations auxiliary to it were formed extensively in the State, through which the work was mainly performed till the year 1849, when the State Society partially reoccupied its original field, and although many have continued to make their contributions to the National Society, the State Society has maintained in this city a Depository for the distribution of the Scriptures by sale or gift, from which have been issued one million one hundred and sixty thousand copies of the Scriptures, of which three hundred and twenty-one thousand were bestowed in charity. The larger portion of the State has several times been visited and re-supplied with the Scriptures, and eighty-eight thousand dollars have been given to the American Bible Society. The amount of the donations sent from the State directly to the treasury in New York we are unable to state, but the legacies during this period have amounted to nearly two hundred and seventy thousand dollars.

While this brief recital of the work performed by the friends of the Bible in our Commonwealth creates a feeling of regret that we have fallen so far behind our ability, it no less excites our gratitude that we have been inclined even to this extent to convey to our neighbors at home and our neighbors everywhere the written Word of God.

During the year there have been issued from the Depository forty-two thousand four hundred and five

copies of the Scriptures. One thousand nine hundred and ninety-two of these were in various foreign languages. Of the whole number, twenty-five thousand seven hundred and ninety-five were sold, and ten thousand six hundred and ten were given to the destitute, as follows : to seamen, two thousand three hundred and thirty-six ; City Missions, one thousand four hundred and fifty ; Mission Sabbath Schools, four hundred and three ; public institutions, seven hundred and forty-three ; destitute in Massachusetts, three thousand five hundred and eighty-one ; to the destitute in other States, eight hundred and seven ; to life members, twelve hundred and ninety.

During the year the towns in Hampden County, east of the river, with the exception of Springfield, have been canvassed by a colporter, who has also visited West Springfield and Southwick, and a portion of Agawam. The towns of Westfield and Chester, and a portion of Agawam, have been re-supplied through the labors of the friends of the Bible, residing there. The work has been commenced in Holyoke, and it is expected that it will be completed in Springfield the present year. Five thousand six hundred and thirteen families were visited. Two thousand and seventy-three copies were sold, and one hundred and eighty-three donated to the poor and unsupplied.

For four months and a half a colporter has been employed in this city. His time has for the most part been spent in portions of the town occupied by people of various nationalities and of differing creeds, but living in a nearly uniform condition of poverty and neglect, and utter indifference to everything not relating to their material wants. Among their wretched homes he has labored for months without meeting a single person engaged in mission work. He has read the Scriptures

as opportunity offered, and in every practicable way endeavored to awaken an interest in their teachings. His heart has been cheered by the interest occasionally manifested in the Bible, and the apparent gratitude with which it has been received. In the course of his labors more than fifteen hundred families were visited, and four hundred and twenty-seven copies of the Scriptures, mostly portions of the Bible, were distributed. The statements made by our colporter afford painful evidence that the land of the shadow of death is not far from our dwellings.

The receipts of the Society have been as follows: From sale of Bibles and Testaments, \$8,212.83; donations, \$6,688.74; legacies, \$8,644.19; interest and dividends, \$9,240.23; bank tax return, \$672.73; cash on hand at commencement of the year, \$693.62; making a total of \$34,152.34.

The expenditures have been as follows: Cash paid for Bibles and Testaments, \$10,621.31; donations to American Bible Society, \$1,395; salaries and gratuity, \$4,264.87; for colportage, \$1,408; rent, \$700; gas, freight, annual report, and incidental expenses, \$724.98; balance to pay Annuitant, as per contract, \$15,038.13. In addition to the sums received into our treasury, there has been sent from Massachusetts to the American Bible Society the additional sum of \$10,139, which did not pass through our treasury.

The American Bible Society reports a year of unusual activity. Its receipts have been largely in excess of those of the preceding year, and its issues have reached the large number of one million three hundred and fifty-six thousand, of which number two hundred and seventy-two thousand were circulated in foreign lands. At home one hundred and twenty-two colporters have been employed, largely in the Southern States, and have circu-

lated one hundred and thirty-seven thousand copies. Among the more than one half million families visited, seventy thousand were found destitute of the Scriptures, and supplied.

In foreign lands the year has been marked by unusual activity. Aid has been afforded in translating and printing the New Testament in Japanese, and in carrying forward the translation of the Old Testament, as also in translating portions of the Bible in several of the colloquial languages of China. The work has been carried on in Turkey and Egypt and Syria and Greece, and an agent has been appointed for Persia, and for Mexico. One hundred and nineteen thousand dollars have been appropriated for the foreign work the present year. The boundaries of its field are steadily enlarged by the increase of missionary labor, and by the growing results of its own independent agency.

There is much in the history and present condition of this work to awaken gratitude and quicken our zeal. Obstacles have been removed, new paths have been constantly opened, and the blessing of multitudes at home and abroad have rested upon it. From Bibleless homes in our own land, and from an awakening world, arises the cry, "Come over and help us."

INTRODUCTORY REMARKS.

BY HON. ROBERT C. WINTHROP, LL. D.,

PRESIDENT OF THE SOCIETY.

WE come, ladies and gentlemen, to the celebration of our seventy-first anniversary, in fewer numbers than we could have desired, and in fewer numbers, I may add, than we had a right to expect, in view of the Cause, and of him who is to plead it. But we come, notwithstanding, with renewed gratitude to God for all that we have been privileged to do in the past, and with renewed hope and resolution to accomplish still more in the future.

The report of our Trustees, which has just been read by our faithful Recording Secretary, Rev. Mr. Butler, has sufficiently informed you of the details and of the extent of our operations during the year which is now closed; and I should in vain attempt to add anything either important or interesting to what is contained in that report. Yet I cannot refrain from a few introductory words this afternoon.

We are passing through a year which is likely to

become notable in history for the great number of centennial or semi-centennial anniversaries of which it will have witnessed the celebration. Institutions of almost every description have held, or are preparing to hold, commemorative festivals of this sort during the present year. The Boston Natural History Society has recently celebrated its fiftieth anniversary. The American Academy of Arts and Sciences is to celebrate its hundredth anniversary on the day after to-morrow. The State of Massachusetts will hardly forget that her constitution of government was adopted just a hundred years ago. The landing of the Governor and Company of the Massachusetts Bay, with the charter of the Colony, just two hundred and fifty years ago, is to be commemorated at Salem next month. The two hundred and fiftieth anniversary of the foundation of Boston is to be the subject of a sumptuous celebration in September. The first Church in Dorchester, and the old First Church of Boston, are to observe their two hundred and fiftieth anniversaries, also, in June and October respectively. I know not how many more of such occasions may be in contemplation for this blessed year of our Lord, 1880.

Meantime I cannot forget that there is another commemoration which belongs to this year, — not here, particularly, not to our own city, or commonwealth, or country, exclusively, for it is world-wide in its character, — and which has peculiar claims on the remembrance and attention of Societies like this. Reaching back for its subject not merely for a hundred years, or for two hundred, or for two hundred and fifty years, but to a period when there was no America on the map of the world, and no Columbus or Cabot to discover an America, — it yet challenges an American recognition, and an

American sympathy, no less than it appeals to the hearts of Protestant Christians, certainly, in every land on which the sun shines.

You will have anticipated me, I am sure, as referring to the fact that, to the year 1380 is assigned the completion of the first translation of the whole Bible into the English language; and that this is thus the 500th year, — the semi-millennial, — of that grand work of John Wycliffe. To him the glory belongs of having been the first to give the whole Bible to the English people in their own tongue, without note or comment. He did the work heroically, in the face of threats, denunciations, and excommunications, which, — inasmuch as a fortunate stroke of paralysis, a few years after it was finished, had saved him from absolute martyrdom, — found their ultimate satisfaction in committing his bones to the flames, and casting their ashes into the sea.

We have had better translations of the Sacred Scriptures since his day. We have had revisions and commentaries of all sorts, with the latest results of scientific discoveries, of philological criticism, and of archæological researches. We welcome them all. Certainly, we are not afraid of any of them. Moses will still stand as the grandest of historians and law-givers. David will still be the sweet Psalmist of Christendom, as well as of Israel. Isaiah will still startle and thrill and convince us by the surpassing majesty, as well as by the marvelous minuteness, of his sublime prophecies. And JESUS CHRIST, as portrayed in the Gospel, will be the same, "yesterday, to-day, and forever." Critics and commentators will help us and not hurt us. No weapon formed against the Word of God will prosper.

But whatever may have been done, or may still be done, for the Bible, that old first translation and its

heroic author, can never fail to be remembered with gratitude and veneration; and I should be sorry to have this occasion pass away without this brief but distinct recognition of his claim to no second share in the manifold anniversary honors of the year 1880.

And now without trespassing longer on your attention, I hasten to present to you the Rev. Dr. Alexander McKenzie, who has kindly consented to deliver our annual discourse.

ADDRESS.

BY REV. ALEXANDER McKENZIE, D.D.,

OF CAMBRIDGE, MASS.

MR. PRESIDENT :—We do well year by year to come up to the house of the Lord to give thanks to Him for His most Holy Word. If its work were finished, and it were laid aside like an old ship, or a veteran whose campaigns are over, it has been great enough and good enough for a perpetual thanksgiving. If its worth and work had no enlargement, we should still be called upon to rejoice in the permanent blessings which are in it and are steadily flowing from it for the good of the world. But, as a matter of fact, we have new occasion for an annual celebration of its wealth and power, in that these are increasing as the years go on. The Bible never was so great as it is to-day. Not a line has been added to its familiar pages ; a line which had been added has been withdrawn. Yet the Book is larger and fuller than ever, and of greater value to the world.

It is truly written that the Word of the Lord endureth forever. It is also written that the Word of God is not bound. Its permanence is not that of the mountain which presses down upon the plain, and remains the same from century to century. It is rather the permanence of the tree, which keeps its identity and holds its place, yet sends its roots deeper down and its branches further out, and multiplies its leaves for the delight and refreshment of man. Rather it is the permanence of the man, who retains his personality, yet, if he be manly, increases in wisdom and love, grows in grace and in the knowledge of

our Lord and Saviour, and makes to himself a greater power for good.

If we regard the Bible in its relation to the necessities of men we shall mark its increased value.

I speak especially of our English Bible when I say that men never needed its instruction more than now, and were never so much shut up to it. The truths which it was given to impart cannot lose their importance. In the quickened activity of our time their interest cannot but be enlarged. Men are searching the unseen world they live in, and sending their questions through the spaces where we see no inhabitant. Of God, and duty, and destiny they are inquiring. The whence and whither of life they ask to know. The chief end of man and the way to his chief well-being they are seeking to find. Whatever the motive or the spirit, these sublime themes are diligently, painfully pursued. Meanwhile the voices of nature grow more confused, and the voices of teachers more divided. The oracles have grown dumb. How far this is warranted we need not now pause to consider. In the extension of its territory it is necessary that knowledge should be cantoned. Yet no man should be ignorant of the things which most concern his duty and his welfare. We cannot stand with both our feet on either sea or land, and be broadly wise; to stand firmly we must rest on both. By the study of material things and physical forces we cannot come to an adequate knowledge of God or of ourselves. We have always known this. The professional students of nature are impressing the fact upon us. They tell us that we have sought and found too much in the world of which we are a part. They change our demonstrations to inferences. They limit the declaration of the heavens and the revelation of the firmament. Sometimes in a reckless but sometimes in a reverent spirit they do. I do not speak of these things to complain of them, but to declare our independence. If these men do not go beyond the truth they do us no harm. They make it more needful that in some other way we come to the knowledge of ourselves and of Him who made us. They make it more certain that in some other way we can attain to this knowledge. What God does not say through the heavens, He will say, if we need to know it. The knowledge of material things by its increase makes it evident that we can know spiritual things which concern us more. The lessons of nature witness to the probability of a spiritual revelation which shall instruct us in that domain of our being where nature fails us. The rigid finger of the fossil points to the prophet of the voice. The enlarged knowledge of the ways of God should convince

us that we can have the knowledge of God Himself. To know more of the body should make us sure we can know more of the soul. Our Lord gave men the bread which nourished the flesh that they might look for the bread which nourishes the spirit.

This knowledge which we must have, for which our spirit cries out within us ; which the world of nature refuses to furnish, and which her priests tell us is not in her ; which the growth of less important learning makes almost certain, we find here in the Book. Its voice has lost nothing of its distinctness or authority ; it has gained in both since other voices have faltered and fallen under silence. More solitary than of old, the Bible is more grand than ever. More indispensable, it is more valuable. Still it answers our questions, and it will answer them. Deserted of the masters we come up to its serene and sacred heights to hear from the radiant cloud the words of eternal wisdom and everlasting life, "I will not leave you comfortless. Because I live, ye shall live also."

Besides this increase in the relative value of the Bible, there is an enlargement of its absolute and intrinsic worth.

1. It is of more worth because it is of worth to more men. The number of persons who read the Bible and take it for their guide is steadily increasing. Churches are rising up through our own land, and in all lands. Men who believe utterly in the Book are wandering through the waste places of the earth and among its populous countries with the open Bible in their hands. They read, and the people hear. Some become doers of the Word, and thus become its witnesses and ministers. Every year enlarges the number of believers. The gates of the cities turn at the coming of the messengers, and the closed continent lies open at their approach, with its broad plains and trackless jungles ; its great rivers and massive mountains ; with its riches, and its blackness ; its ivory, and its cruelty ; its millions of men, and no God. The book of the Acts of the Apostles gains new chapters. The former record has really never ended. It runs on like a broad, swift stream. We stand on its banks and watch it till it passes beyond our sight, still going on and on. When the writer laid aside his pen St. Paul was "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ," and he has been preaching and teaching through the centuries since. Other men took up his words and have repeated them in their generations. The Scriptures which he received and by commandment enlarged have girdled the earth with their lines, and the lines are already twisting into a cable which will hold the continents together.

2. The Bible is greater than ever because it is great to men more

than ever. It is not merely that more men have received it as a book. It has gone into the lives of more men, and become a living force in them. Its law has more authority, its mercy more acceptance. It has gained the confirmation of the conscience and assumed the control of the life. It is in more character and will, and therefore has more influence, which is to be continued and increased. A telescope is not made larger by having other telescopes made ; but the telescope as an instrument and institution is enlarged. A Bible is no greater for the making of other Bibles, but the Bible as an institution, and an element of control, is the larger. Making Bibles, and readers, and doers, makes the Book the more. The continual extension of the Church of God means the augmented power of the Word, which is the magna charta of His kingdom.

3. We have to add to this that the truths of the Bible are receiving fresh illustrations, which at once increase their vitality and assure their permanent influence. I am not able to sing the whole of the first verse of Cowper's familiar hymn. I sing three lines with delight, and falter on the fourth : —

“A glory gilds the sacred page,
Majestic, like the sun :
It gives a light to every age,
It gives ——.”

Oh, grandly true ! But is it true that it “borrows none” ? The light gives itself to the surrounding atmosphere, but it draws from the atmosphere something, — that which makes it shine. The Bible is indeed independent of the age and of the world itself ; but the age lightens its pages, and the world interprets and illustrates its teachings. Through the study of the works of God we better understand His methods as they are partially disclosed in His Word. Science is making a commentary on the simple annals of creation, and furnishing the plates which adorn and explain the text. From the prevalence of law and design and force discovered in the common things about us, we are made more sure of the force and design and law which rule in the higher realm of mind and spirit. The principle of the Bible, that sowing precedes reaping, and reaping follows sowing, both in time and in kind, gives to our work a distinctness of character and result which makes it possible to live prudently and fashion the years which are to be. The book of Genesis and the gospel of St. John seem unlike ; but they begin with the same great truths, and the deeper we read into the elder record, the brighter will be the path which on the later pages leads us into the high spiritual life of the sons of God.

Our own experience, and the combined experiences which make history, are giving original illustrations of the Biblical fact of a divine Providence. To-day the lily wears the beauty with which God has clothed it, and the sparrow rests in the security of His watchful care. We have found that the winds and waves do obey His will. If the miracle is over, the work remains. We cannot read history and see through the words without coming upon design and finding the will of One who rules above men and nations and events. What good men are working for, and devout men are praying for, and the church is waiting for, is becoming true, — the petition of our childish lips, “Thy kingdom come, Thy will be done.” As of old, God raises up leaders and priests and prophets. The Christ finds and calls apostles. He rules in men. He governs events. From a brass screw comes a boat-load of bread for starving Turks and fighting Englishmen, and from the bread rises Robert College to hold up the flag of our republic above the Bosphorus, and bring in liberty and truth. An embroidered slipper, growing under a Christian woman’s hands, opens the sealed doors which imprison the Zenana women of India, and lets in comfort and light. Read the story of Christian missions to find the Bible incidents repeated in the signal working of God’s providence in the line of his own plan.

So have we accumulating evidences of His love, and mercy, and forbearance. We read these and believe. The former instances make them clear ; but our own lives make them clearer. We believe that which was by reason of that which is, and this grows while we sleep. The love and kindness of the Bible make their own witness to its worth. “Truly,” said a girl-wife in India, “truly your Bible must have been written by a woman, it contains so many kind things about us.” This entrance of its mercy into stricken lives, giving them comfort and hope, makes the mercy more. We comprehend the pity and gentleness of the Word when we find the living illustration of its compassion. Prayer never had so much confirmation as now glorifies it. The interceding prophet, the importunate widow, the suppliant mother, the beseeching publican, have been a thousand times repeated since they passed on. The Bible is rich in its witnesses when it would teach us to pray. But it is growing richer in those whom the centuries bring forward, in the multitudes who to-day throng about its mercy-seat, and come boldly to its throne of grace.

Thus it is that the truths of the Bible are more and more strongly asserted and confirmed and illustrated as year succeeds to year.

The very sentences of Holy Scripture have in many instances acquired an independent character which has enhanced their value

and the power of the Book in which they belong, from which they derive their force. They have taken hold upon human experience, and given expression to the highest and deepest thoughts of men. This has added to their meaning and worth. The call of our Lord to those who labor and are heavy laden; the beatitudes, which lie as a benediction on good men's lives; the evangel in the gospel, with its declaration of God's love for the world; the cry of the publican for mercy; the resolve of the prodigal to go home; the question of the jailer at Philippi, and its answer, — these have a being of their own. There is a separate personality in the Saviour's last prayer with His disciples; in St. Paul's description of charity, and in his triumphant portrayal of the resurrection. One after another we find these true, and thenceforth they are more true than ever.

The Psalms have much of their power in that they are the utterance of real life in its changes. The men believed, knew, felt; therefore they wrote. We see the hand of God, and we see the heart of man. Such men have never ceased to be. Names change, life keeps its course. The thoughtful man, whose years are many, can sing the psalter through, and set his own name for the pronouns. It has been called the "sacred book of the world." How old it is, and it is ever young. The churches have worshiped in its inspiring strains, rising in its exultation, bowing in its confession and lament. The people have sung its melodies, — merchants, sailors, ploughmen; sages, soldiers, priests; mothers with their children, kings with their people. Finely has the story been told before. Cromwell led his men to victory at Dunbar with the 68th Psalm; Luther strengthened his heart with the vigor of the Psalms. Wallace had his psalter hung before him at his execution, and died with his eyes fixed upon it. Polycarp, Hildebrand, Huss, Columbus, Xavier, Melancthon, Jewell, gave their last breath to the words of a psalm. One psalm alone has engraved itself on the lives of men. The penitence of the contrite soul has loved to breathe out its *miserere*. Thomas Arnold had the 51st Psalm read to him when he lay dying, and John Rogers recited it as he went to the stake. Jeremy Taylor transformed it into a prayer. Lady Jane Grey repeated its cry for mercy as she ascended the scaffold, and Sir Thomas More as he laid his head upon the block. Augustine had written on the wall opposite the bed where he lay sick, "The sacrifices of God are a broken spirit," and Bernard passed on with this verse upon his lips. We draw these instances from other days. They might be found nearer to our time and in our time. The Hebrew parchment lives in the reverent sentence which looks down from the Royal Exchange in London, down on the busy streets and the

hurrying throng of men claiming ownership and holding in brief possession :

“The earth is the Lord’s, and the fulness thereof.”

When our ancient and honored university sought words of blessing for her sons, the lesson of her watchful centuries, the embodiment of her faith, she found them not in the classic poet and philosopher, or the Roman orator, but in the scroll of the Hebrew prophet. The words stand back to back with the names of men who have died for their country, face to face with men who are living for their country. In that supreme moment when the fond mother gives the men to their work, over their heads they can read the legend of her hope, *Qui autem docti fuerint fulgebunt* — “They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.”

Thus more and more is the Bible making illustrations of itself. Men are raised up steadily who confirm the power of its teachings. They stand with us and share our life. Every year produces them, and in the act gives us more for which to rejoice in the Word of our God.

4. We are able at this time to recognize the increased value of the Bible in the fact of the new version soon to be given to the world.

It is strong testimony to the hold which our English Bible has upon the hearts of the people, and to their conviction of its sanctity, extending even to the English words it uses, that there has been a tacit consent to let the work of improvement be so long delayed. The common heart, loving the words upon which it has been nurtured, has been unwilling to have them changed. “They are good enough,” the people have said.

It is testimony, also, to the intelligence with which the Bible is held, to the reason which is not superstition, and to the faith which is more than attachment, that the thoughtful readers of the Book have cheerfully yielded to the wisdom of Christian scholars when they have said that they were able to improve the work of the Christian scholars who wrought so nobly in their day, whose work has lived by right and ruled by righteousness. The researches of the intervening centuries have brought us nearer to the words which “holy men of God spake as they were moved by the Holy Ghost.” They have brought also the ability to transfer the thoughts of God into our mother tongue with greater accuracy. The time has come when the church and the world should have the advantage of these prolonged studies and labors. Reverent scholars, in the spirit of their predecessors, loving the Book and confident of its divine power, are making the knowl-

edge of the few the possession of the many. We shall keep the old and strengthen it with the new. It will be more than ever the Word of God. The Bible has had many versions as it has gone out to the nations. The entrance into a new country means the entrance of the Scriptures into the language of the country. As the gospel went eastward, the Greek changed to the Syriac. When it went westward, it passed into the Latin. It has been transformed into the languages of the world, that the marvel of Pentecost might be repeated, and every man hear it in his own tongue wherein he was born. Our English Bible is a monument to the growth of learning and piety. It is not the work of one man or one time. It has this advantage over the other vernacular versions, that it is the result of the protracted labors of many men, working apart and working together. The words on the title page of our Bible are a disclosure of the methods of its making,—“Translated out of the original tongues, and with the former translations diligently compared and revised.” This is the method of the new version, which is to use the resources which diligence has acquired.

The gain is evident. It is worth something to be able to make this fresh assertion of our confidence in the Book. Our ripest scholarship presents to the world its ripest fruit, and it is the Scriptures of the Old and New Testaments. It is worth something to be able to silence the unfriendly and untrue assertion that the friends of the Bible knew it to be full of errors, and did not dare to correct them, or to inform the people of their existence. The truth is that the deviations of our version from the best Greek manuscripts have been well known. Not only have they been known to the clergy, but they have been stated with the utmost frankness in the numberless commentaries and other treatises which have been placed before all intelligent men and women. The new version is to gather up these separate suggestions, determine their value and set them in their places, that they may be read conveniently and with confidence. Students will find little that is new, but they will find an orderly arrangement of all that is good, made by hands competent for the pious work. Preëminently the new version is in the interest of the people. The value of it is in this : that they will read with greater accuracy what it has pleased God to have written in the Book which for evermore bears His name.

Let it be known that Protestantism has no secrets. It keeps nothing under lock and key. Its records lie open. It has but one book of divine authority, and that it offers to the sage and to the child. It gives its best and all its best to every one who will receive it. Within and without its illumined pages it writes its word of liberty

and intelligence, that "no prophecy of the Scriptures is of any private interpretation."

We turn the pages down which the hands of holy men have traced the thought of God, over which has run the sanctifying blood of the martyrs of the truth, out of which have come courage, and peace, and life for the heroes of the church and the benefactors of the world; and as we turn, we may read with a liberal expectation the promise of our Lord, that "when He, the spirit of truth, is come, He will guide you into all truth."

For the greater Bible let us have the greater thankfulness to-day.

5. We may increase this by our confidence that the Bible is to be more truly esteemed, and therefore better read, in the time to come. From the furnace into which its sentences have been cast, sometimes cruelly, they come out to win the admiration of good men. We feel sure of the result. The Bible is to hold its place. We believe that it is to have a higher place than it has held, and a deeper and broader influence. I think I interpret correctly the confidence with which we keep this anniversary. We mourn, and with reason, that something of the reverent homage which has been paid the book has perished or been obscured. It is much to be regretted. The reverence may return. Meantime there is something on the other side. I think upon it for my comfort, now that we need the solace of hope. I trust it will commend itself to you. This is not demonstration, but confidence and expectation. If the Bible is read by many with more questioning, it seems to be read by some with more thinking. There is more pains to find out what is written. Perhaps the Bible was never studied more earnestly than now, perhaps never more intelligently. If the right to judge and separate is carried too far, possibly what is retained has the greater force. We are able to distinguish between inspiration and truthfulness. We wish devoutly that all persons held the high belief in the inspiration of the Bible which has always characterized this Society. That may come. While we wait for it, we are permitted to see that a man's belief in the Bible as a revelation from God may be defective, while yet he accepts its teachings and acknowledges the duty to obey them. If he be sincere in this, he must be led to something better than he has. If, as we believe, the Bible is growing in value, it will grow in power. People will find it out; then they will read it better. We can trust and wait.

Out of the present confusion we are quite sure to come into a more settled state, when truth will be clearer. Then the Bible will be greater. In this we have a common interest. We can have nothing to fear. The Book will always be God's Word to us. The

human element, of which so much is made when men would speak lightly of it, has two sides. We can present the other. If they were men who wrote, they were men. If they brought their infirmities to the writing, as we are told, they brought their intelligence also. Those things can hardly be absurd or incredible which men like Moses and Isaiah, John and Paul, believed in all the intensity of their character. They had better means than we of knowing whereof they wrote, and they wrote. By all their manhood and good sense they will stand as good witnesses to their own words. The introduction of the human element is not against us but for us.

The future may bring many discoveries ; we have no cause to fear them. If they bring us anything better than the Bible, then we gain by that ; if only that which is inferior, we have our common sense left. Let the light shine ; let it burn. If any belief turn to ashes, we will warm ourselves in the fire whose light gleams upon our face and shines along our path.

In view of these considerations, it is safe to say that the Bible will be read better than in the time past ; not by all men, but by those who read it. It will mean more to them. The evidence of its divinity will be larger. Its claim to peculiar confidence will be recognized. It will be the guide of men in practical righteousness.

We are becoming reasonably sure of some things. This period of disorder and questioning will be succeeded by a period of conviction and quiet. Changes may come, but changes will be followed by repose. Such is the course of events. What we already know, we are to use ; and as the knowledge improves, the results of it will be larger.

We are to read on from what we know into what we need to know ; from the alphabet into the literature. We are now sure of God, and duty, and immortality ; keeping to these we advance into more light, and as we move, the truth will win the commendation of our conscience in the sight of God. What has come by the years, let it be received by the years, while with a patient searching we find new treasures day by day. To the obedient truth will come. The willing man shall know the will of God. Every child, every child-like spirit, shall be taught. As the Bible has become greater in itself, so can we become greater to hold it and be blessed by it. Thus shall we be greater to give it to the world. We may not see its immediate influence as did the fathers. The times have changed. It was a dull and blind world into which the English Bible entered. " All the prose literature of England, save the forgotten tracts of Wyclif, has grown up since the translation of the Bible by Tyndall and Coverdale. So far as the nation at large

was concerned, no history, no romance, hardly any poetry, save the little known verse of Chaucer, existed in the English tongue when the Bible was ordered to be set up in the churches. . . . For the moment, however, its literary effect was less than its social. . . . But far greater than its effect on literature or social phrase was the effect of the Bible on the character of the people at large. The Bible was as yet the one book which was familiar to every Englishman."

Its influence has continued. It is not less real because less striking. It has done a deep work which will not pass away. The Bible is needed to preserve and enlarge this. New generations need the old truth, which is ever new. The strangers entering our gates must be met by the man with the Book. The ships which traverse the seas must bear its comfort, and strength, and companionship on their lonely and perilous way. The isles wait for it. The countless millions whom we are just touching must have its wisdom and grace. The Book will bless man. As in the watered fields in its own prophetic page, everything that liveth, which moveth, whithersoever it shall come, shall live. Let Tyndall speak to us as we go hence, "For we have not received the gifts of God for ourselves only, or for to hide them; but for to bestow them."

We have received, and are receiving. We will give, and let the light shine brighter and yet brighter unto the perfect day.



CONSTITUTION.

CONSTITUTION OF THE SOCIETY AS ORIGINALLY FORMED PREVIOUS TO ITS INCORPORATION.

JULY 13, 1809.—The Hon. Theophilus Parsons, from the committee appointed for that purpose, reported a plan for carrying into effect the object of this association; which, being read from the chair, was considered and debated by paragraphs, and was, with one amendment, accepted and adopted as follows, viz. :

THE BIBLE SOCIETY OF MASSACHUSETTS.

1. The Bible Society is instituted for the purpose of raising a fund by voluntary contribution, to be appropriated in procuring Bibles and Testaments to be distributed among all persons inhabiting within the State or elsewhere, who are destitute of the sacred Scriptures, and who cannot be conveniently supplied without the aid of others.

2. The Society shall be composed of all regularly settled clergymen of every denomination of Christians within the State, who shall in writing, request to be members; of every person who shall subscribe to pay annually to the treasurer a sum not less than two dollars, and who shall remain a member so long as he continues the payment of that sum; and of every person who shall subscribe and pay to the treasurer a sum not less than fifty dollars, he remaining a member during life, without being obliged to further contributions.

3. Subscriptions, for the purpose of ascertaining a competent number of members, shall be immediately opened, under the direction of the committee appointed to report a plan for the organization of the Society. And as soon as fifty subscribers are obtained, notice shall be given by the committee, and also of the time and place of the meeting of the Society.

4. The Society shall, on notice given as aforesaid, meet and choose by ballot, from among the members, a president, treasurer, corresponding secretary, and a recording secretary, who shall continue in office until the Society be incorporated, and until successors are chosen in their room; and they, together with eighteen other members, to be elected by ballot at the same time, of whom six shall be clergymen and twelve shall be laymen, shall form a board of trustees.

5. The trustees or the greater part of them present at any meeting, of which public notice shall be given by the president, treasurer, or recording secretary, shall elect by ballot, from among the members of the Society, a committee of three persons, to continue in office during the pleasure of the board of trustees, who shall have the management of the fund, and the distribution of the books procured with it, subject and according to such regulations and directions as shall from time to time be prescribed by the trustees at any meeting held on public notice given as aforesaid; and the treasurer shall pay the moneys in his hands to the order of the said committee.

6. The trustees shall apply to the legislature for an act to incorporate the Society, on the principles and for the purposes aforesaid, and with all reasonable powers necessary to carry into effect the purposes of this institution.

7. When the Society shall be incorporated, it shall meet, on regular notice being given, for the due exercise of all the powers granted by the charter of incorporation.

8. If the Society fail of obtaining an incorporation, it shall again meet, on public notice given by the president, treasurer, or recording secretary, to devise and adopt such further measures as may be necessary for preserving the institution, and for effecting the intentions of the members.

Agreeably to the provisions of the constitution, the trustees petitioned the general court, and obtained the following act of incorporation.

ACT OF INCORPORATION.

Commonwealth of Massachusetts.

In the year of our Lord One Thousand Eight Hundred and Ten. An Act to incorporate the Bible Society of Massachusetts.

WHEREAS, the persons hereafter named in this Act, together with many other citizens of this Commonwealth, have formed themselves into a Society for the purpose of raising a fund by voluntary contribution, to be appropriated in procuring Bibles and Testaments of the version in common use in the churches in New England, for distribution among all persons inhabiting within the State or elsewhere, who are destitute of the sacred Scriptures, and who cannot be conveniently supplied without the aid of others; and whereas, in order that the pious and laudable objects of said Society may be carried into effect, and the charity of said Society more extensively diffused, they have, by their Committee, prayed for an Act of Incorporation.

SECTION 1. *Be it therefore enacted by the Senate and House of Representatives, in General Court assembled, and by authority of the same,* That William Phillips, Esq., the Rev. John Lathrop, D. D., the Rev. Joseph Eckley, D. D., the Rev. James Freeman, the Rev. Eliphalet Porter, D. D., the Rev. Abiel Holmes, D. D., the Rev. Thomas Baldwin, D. D., the Hon. William Drown, Francis Wright, Esq., the Hon. Isaac Parker, Hon. Peter C. Brooks, John Tucker, Esq., Joseph Hurd, Esq., Mr. Joseph Sewall, Redford Webster, Samuel Parkman, Joseph May, and Henry Hill, Esquires, the Rev. John Pierce, the Rev. Joseph S. Buckminster, and Mr. Samuel H. Walley, together with those who have associated, and who may hereafter associate, with them for the purpose aforesaid, he, and they hereby are, incorporated into a Society, by the name of THE BIBLE SOCIETY OF MASSACHUSETTS.

SECT. 2. *Be it further enacted,* That the said William Phillips, and others above named, and their associates, shall be and remain a body corporate by the said name and title during the pleasure of the Legislature, and may have a seal which they may alter at pleasure; and the said Society shall be capable of taking and receiving from any persons disposed to aid the benevolent purposes of this institution any grants or devises of land and tenements in fee-simple, or otherwise, and donations, bequests, and subscriptions of money, or other property, to be used and improved for the purposes aforesaid.

SECT. 3. *Be it further enacted*, That the said Corporation shall be, and hereby are, empowered to purchase and hold any real estate other than that which may be given as aforesaid, provided the value of the whole estate, real and personal, of said Society, shall not exceed the sum of one hundred thousand dollars.

SECT. 4. *Be it further enacted*, That the said Society may sue and be sued in their corporate capacity, and may appoint an agent or agents to prosecute and defend suits with power of substitution.

SECT. 5. *Be it further enacted*, That the said Society may choose a President, Vice-President, Treasurer, Secretaries, Trustees, and such other officers as they shall see fit, and may make and establish such rules and regulations as to them shall appear necessary, provided the same be not repugnant to the constitution or laws of this Commonwealth.

SECT. 6. *Be it further enacted*, That William Phillips, Esq., be, and hereby is, authorized, by notification in any two of the newspapers printed in Boston, to appoint the time and place of the first meeting of said Society; at which meeting the said Society may appoint the time and place of their annual and other meetings, and the manner of notifying the same; may choose the officers aforesaid; may prescribe their duty, and may vest in the Trustees, the number of which may be determined by the said Society, but shall not exceed thirty, such powers, conformable to the principles of this institution, as shall be deemed necessary. — *Approved by the Governor, Feb. 15, 1810.*

Commonwealth of Massachusetts.

In the year Eighteen Hundred and Sixty-five. An Act in addition to an Act to incorporate the Bible Society of Massachusetts.

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, as follows:

SECTION 1. The Corporation heretofore established by the name of THE BIBLE SOCIETY OF MASSACHUSETTS shall hereafter be known by the name of the MASSACHUSETTS BIBLE SOCIETY, and by that name shall have, hold, and enjoy all its rights and privileges, and be subject to all its liabilities and obligations, to the same extent as if its name had not been changed.

SECT. 2. The said Society may publish, procure, purchase, circulate, and distribute Bibles and Testaments in any other than the English language, in the same manner and to the same extent as they are now authorized by law to distribute Bibles and Testaments of the version in common use in the churches in New England, anything in the Act incorporating the said Society to the contrary notwithstanding. — *Approved by the Governor, Feb. 27, 1865.*

BY-LAWS.

At the annual meeting of the Society, May 28, 1851, the following by-laws were adopted :

ARTICLE I.

This Society is instituted for the purposes set forth in its act of incorporation ; namely, "The raising of a fund by voluntary contribution, to be appropriated in procuring Bibles and Testaments of the version in common use in the churches in New England, for distribution among all persons inhabiting within the State and elsewhere, who are destitute of the sacred Scriptures, and who cannot be conveniently supplied without the aid of others."

ARTICLE II.

Every regularly settled clergyman, of any denomination of Christians in the *State*, may become a member of this Society by signifying his request in writing to that effect to the recording secretary, who shall keep a record of all persons who shall so become members, in a book kept for that purpose.

ARTICLE III.

Every person who shall pay to the treasurer not less than two dollars annually shall thereby become a member of the Society, so long as such payment is continued ; and the treasurer shall keep a list of all such persons.

ARTICLE IV.

Every person who shall pay to the treasurer not less than twenty dollars at one time shall thereby become a member of the Society for life, and shall be so enrolled by the recording secretary.

ARTICLE V.

The officers of the Society shall be a president, fourteen vice-presidents, corresponding secretary, recording secretary, treasurer, and eighteen trustees, and an auditor. The president, vice-presidents, corresponding and recording secretaries, and treasurer, shall each be *ex-officio* members of the board of trustees, and the recording secretary shall be the recording officer of that board. These officers shall all be chosen by ballot at the annual meeting.

ARTICLE VI.

The president shall be *ex-officio* chairman of the board of trustees ; and he, and also the vice-presidents and secretaries and treasurer, shall perform the duties usually incumbent on such officers respectively.

ARTICLE VII.

The trustees shall have the management of all the concerns of the Society, except the choice of such officers as by the act of incorporation is vested in the Society ; and they shall prescribe the duties of all officers, direct the collection and appropriation of all funds and donations, and generally have and possess all the power and authority vested by the act aforesaid in the Society. It shall be their duty, however, at every annual meeting, to make and lay before the Society a particular report of all their doings, with all such documents and vouchers as may be asked for by any member ; and such report shall be had and considered before the Society shall proceed to the choice of trustees for the year then next ensuing.

ARTICLE VIII.

The annual meeting of the Society shall be holden on the Monday preceding the last Wednesday in May in each year ; and at this meeting it shall be competent to transact any business which the Society can lawfully do. Notice of this meeting shall be given by the recording secretary at least seven days before the holding thereof, by notice published in at least one newspaper in Boston.

ARTICLE IX.

Special meetings of the Society may be called at any time by the trustees, of which notice shall be given in at least three newspapers published in Boston, and no business shall be transacted at such meeting, excepting that which is specified in the notice.

ARTICLE X.

The trustees shall hold regular semi-annual meetings in March and September in each year, and such other special meetings as they may direct or as the president may at any time call. Five trustees shall be a quorum to transact business.

ARTICLE XI.

The trustees, at their first meeting after their election, annually, shall choose from their own body an executive committee, a committee on agencies, and a committee on the depository.

ARTICLE XII.

The executive committee shall have the management of the funds, and the gratuitous distribution of the books procured with them ; the committee on agencies shall have the direction of all matters connected with the agencies of the Society, the appointment of all agents, subject to the approval of the trustees, and the defining of their respective duties ; the committee on the depository shall have the management of all matters connected with the Society's depository for the sale of Bibles—all of said committees at all times, however, to be subject to the direction and control of the trustees in all respects.

ARTICLE XIII.

These by-laws may be repealed or amended at any annual meeting, or at any special meeting duly called for that purpose, by vote of a majority of those present.

 PRIVILEGES OF LIFE MEMBERS.

Each life member of this Society shall be allowed to receive from the depository, annually, the value of one dollar in Bibles and Testaments.

N. B. The above books will be delivered to members by personal application, or to their order ; and they can be issued only for the *current* not for *past* years.

ACKNOWLEDGMENT OF RECEIPTS.

BARNSTABLE COUNTY.			
West Barnstable Cong. church,	\$5.00	Monson, Cong. church,	9.15
Falmouth, First Cong. church,	18.00	Mitteneague, Cong. church,	10.42
Yarmouth, First Cong. church,	42.85	Palmer, Second Cong. church,	25.00
	<u>\$65.85</u>	Springfield, South Cong. church,	15.10
		Olivet Cong. church,	14.48
BRISTOL COUNTY.		West Springfield, First church,	26.00
Attleboro, Second Cong. church,	\$24.30	Wilbraham,	17.05
Easton Cong. church,	4.25	West Springfield, A Friend,	3.00
Norton, Wheaton Cong. church,	50.00		<u>\$176.50</u>
Taunton, Winslow Cong. church,	8.50		
	<u>\$87.05</u>		
ESSEX COUNTY.		HAMPSHIRE COUNTY.	
Beverly, Washington St. Cong. ch.,	\$11.04	Belchertown, Cong. church,	\$24.30
Amesbury Mills Cong. church,	10.50	Amherst, North Cong. church,	30.00
Andover Chapel,	68.56	North Hadley, Cong. church,	15.22
Bradford Cong. church,	101.70	Greenwich, Rev. E. P. Blodgett,	5.00
Gloucester, Evangl. Cong. church,	35.00		<u>\$74.52</u>
Groveland Cong. church,	6.00		
Ipswich, South Cong. church,	17.00	MIDDLESEX COUNTY.	
First Cong. church,	32.95	Holliston, Cong. church,	\$18.00
Lynn, Central Cong. church,	14.00	Concord Union Bible Society,	91.00
First Cong. church,	5.28	Acton, Cong. church,	6.00
Lynnfield Center, A Friend,	1.00	Ashby, Cong. church,	4.25
Lawrence, South Cong. church,	3.75	Ashland, Cong. church,	12.00
Andover, South Cong. church,	50.00	Arlington, Cong. church,	25.00
Danvers, Maple St. Cong. ch. and		Cambridgeport, Prospect St. Cong. ch.,	31.14
Sabbath school (2 L. M.),	40.00	Framingham, Plymouth Cong. church,	4.00
Georgetown, First Cong. church,	4.25	Harvard, Evangl. Cong. church,	6.25
Newburyport, Whitfield Cong. church,	10.24	Hopkinton, Cong. church,	23.49
Belleville Cong. church,	62.00	South Framingham, Cong. church,	81.50
West Newbury, Cong. church,	5.00	Littleton, Ortho. Cong. church,	5.75
Salem, South Cong. church,	33.01	Pepperell, Cong. church,	19.04
Crombie St. Cong. church,	54.00	Lowell, First Cong. church,	42.59
Saugus, Cong. church,	4.07	Newton, Eliot Cong. church,	5.00
Topsfield, Cong. church,	18.04	Somerville, Franklin St. Cong. church,	9.00
	<u>\$587.39</u>	Saxonville, Edwards Cong. church,	21.10
		Southboro, Cong. church,	9.43
FRANKLIN COUNTY.		Sudbury, Cong. church,	9.00
Conway, Cong. church,	\$29.05	Sherborn, Ladies Benev. Asso. (1 L. M.),	20.00
Greenfield, First Cong. church,	5.50	Townsend, M. E. church,	3.50
Shelburne, Cong. church,	11.95	Townsend, Cong. church,	5.50
	<u>\$46.50</u>	Tewksbury, Cong. church,	20.00
		Waltham, Cong. church,	25.48
HAMPDEN COUNTY.		Waverly, Cong. church,	21.86
Chicopee, Cong. church,	\$21.00	Lowell, Kirk St. Cong. church,	114.57
Longmeadow, Gents' Benev. Assoc.,	16.75		<u>\$634.45</u>
Longmeadow, Ladies' Benev. Assoc.,	18.55		

NORFOLK COUNTY.		
Cohasset, Cong. church,	\$9.42	
Braintree, First Cong. church,	12.04	
Dedham, First Cong. church,	40.20	
Franklin, First Cong. church,	8.23	
Grantville, Cong. church,	48.29	
Hingham, Evangl. Cong. church,	16.85	
Holbrook, Winthrop Cong. church,	21.68	
Yearly Bequest, E. N. H.,	200.00	
Yearly Bequest, E. E. H.,	25.00	
Hyde Park, Cong. church,	11.74	
South Abington, Cong. church,	16.84	
Foxboro, Cong. church,	29.50	
East Medway, Cong. church,	8.50	
West Medway, Cong. church,	13.83	
South Weymouth, Union Cong. ch.,	10.00	
Second Cong. church (I L. M.),	20.00	
Randolph, Clara Belcher,	.60	
Weymouth, Holman F. Vickery,	5.00	
Weymouth and Braintree, Cong. ch.,	23.50	
Walpole, Cong. church,	12.25	
Wellesley, Rev. P. D. Cowan,	10.00	
	\$543.47	
PLYMOUTH COUNTY.		
Bridgewater, Central Sq. Cong. ch.		
(I L. M.),	\$22.50	
Brocton, Miss Deborah S. Thayer		
(I L. M.),	20.00	
Lakeville, Cong. church,	23.12	
Marshfield, Ortho. Cong. church,	7.09	
Middleboro, First Cong. church,	14.75	
Plympton, Cong. church,	4.46	
Plymouth, Pilgrimage Cong. church,	14.59	
Scituate, Cong. church,	6.19	
	\$112.70	
SUFFOLK COUNTY.		
Boston, Old South church,	\$149.20	
A Friend,	1.00	
Baptist Bethel,	4.78	
Nancy B. Curtis,	100.00	
E. H. Sampson,	20.00	
Dorchester, Village church,	12.91	
Roxbury, Immanuel Cong. church,	1.00	
	\$288.89	
WORCESTER COUNTY.		
Blackstone, Cong. church,	\$11.36	
Brookfield, Evangl. Cong. church,	20.00	
North Brookfield, First Cong. church,	50.00	
Gardner, First Cong. church,	15.00	
Globe Village, Evangl. Free church,	23.02	
Gilbertville, Cong. church,	41.37	
Fitchburg, Rollstone Cong. church,	8.00	
Oxford, First Cong. church,	12.35	
East Douglass, Cong. church,	10.40	
Leominster, Orthodox Cong. church,	4.50	
North Cong. church,	2.75	
Millbury, Second Cong. church,	5.00	
Princeton, Cong. church,	5.00	
Spencer, J. L. Bush,	1,000.00	
Sutton, Cong. church,	19.73	
Uxbridge, Evangl. Cong. church,	15.00	
Warren, First Cong. church,	15.00	
Westboro, Evangl. church and soc.,	54.20	
Winchester, Cong. church,	63.52	
Winchendon, North Cong. church,	19.09	
Worcester, Central Cong. church,	88.35	
West Brookfield, Cong. church,	18.00	
Whitinsville, Cong. church,	786.67	
Westfield, First Cong. church,	20.50	
Second Cong. church,	20.50	
Baptist church,	13.50	
M. E. church,	13.00	
West Boylston, Cong. church,	7.44	
	\$2,363.27	
MISCELLANEOUS.		
E. Sanderson, agent,	\$1.48	
Hampden Benev. Assoc. Int. Acc.,	12.00	
Great Falls, N. H., First Cong. ch.,	7.50	
N. E. Conference M. E. ch. (15 L. M.),	345.17	
Springfield, C. E. Thompson,	1.00	
	\$367.15	
COLLECTIONS.		
<i>The following sums have been received from</i>		
<i>Protestant Episcopal Churches and for-</i>		
<i>warded to the Am. Bible Society:</i>		
Trinity church, Boston,	\$860.00	
Emanuel church, Boston,	336.00	
St. Paul's church, Boston,	84.00	
	\$1,280.00	
LEGACIES.		
Tewksbury, Estate of Wm. Taylor,	\$891.30	
Dedham, from Est. of Josh. Bingham,	250.00	
Methuen, balance of bequest, J. F.		
Ingalls,	12.50	
Portland, Me., bequest of Sarah Chase,	10.00	
Hadley, from bequest C. B. Smith,	425.00	
Newburyport, from estate of Anna W.		
Noyes,	2,000.00	
Marion, balance bequest John Pitcher,	35.89	
Boston, from Moses Day estate,	5,000.00	
Leominster, additional from estate of		
Dolly Johnson,	42.00	
	\$8,666.69	

FORM OF A BEQUEST TO THE SOCIETY.

I give, devise, and bequeath to the MASSACHUSETTS BIBLE SOCIETY, incorporated in the year eighteen hundred and ten, the sum of —— to be applied to the charitable uses and purposes of the Society.

☞ LETTERS relating to Agencies, or to the general interests and policy of the Society, should be directed to the REV. DANIEL BUTLER, Recording Secretary, 8 Beacon Street, Boston.

☞ Remittances for books, donations from churches and individuals, and orders for books, should be addressed to REV. ELIJAH CUTLER, Agent, 8 Beacon Street, Boston.

E. CUTLER, *Agent.*



MINUTES
OF THE
SEVENTH
TRIENNIAL CONVENTION

HELD AT CHICAGO, MAY 10, 1876,

IN CONNECTION WITH THE
CHICAGO THEOLOGICAL SEMINARY.

CHICAGO:
C. E. SOUTHARD, PRINTER, 175 MONROE STREET.
1876.

MINUTES
OF THE
SEVENTH TRIENNIAL CONVENTION,

Held at Chicago, May 10, 1876.

THE SEVENTH TRIENNIAL CONVENTION of Congregational Ministers and Delegates from the churches, convened in the Union Park Congregational Church, of Chicago, Wednesday, May 10, 1876, at 9 o'clock, A. M., pursuant to the following call of the Board of Directors:

The constitution of the Chicago Theological Seminary provides that in the year 1858, and every third year thereafter, it shall be the duty of the Board of Directors to call a Convention in Chicago of one delegate from each of the Congregational churches in Michigan, Indiana, Illinois, Wisconsin, Iowa, Missouri, Minnesota, Kansas, Nebraska, Dakota, Wyoming and Colorado, and the Congregational ministers who are employed in preaching to the churches designated, or who are members of the same, for the purpose of filling vacancies in the Board of Directors, and for the transaction of such other business as may constitutionally come before said Convention.

In accordance with this requirement the Board of Directors hereby call such a Convention of one delegate from each of the churches above designated, and the Congregational ministers preaching to, or members of the same, to meet on Wednesday, the 10th day of May, 1876, at 9 o'clock, A. M., in the lecture room of the Union Park Congregational Church.

By order of the Board of Directors of the Chicago Theological Seminary.

J. E. ROY, *Secretary*.

The Convention was called to order by the Secretary of the Board of Directors, Rev. J. E. Roy, D. D., who read the above call, and a temporary organization was effected by the appointment of

Rev. G. F. Magoun, D. D., of Iowa, *President*.

Rev. O. S. Dean, of Indiana, *Secretary*.

The following Committee on the Nomination of Permanent Officers was constituted :

Rev. Flavel Bascom, D. D., of Illinois ; Rev. W. A. Waterman, of Iowa ; Rev. E. J. Montague, D. D., of Wisconsin ; Rev. Warren F. Day, of Michigan ; and Rev. E. M. Williams, of Minnesota.

The roll was then made out as follows :

MICHIGAN.

MINISTERS.

Moses Smith.....	Jackson	J. D. Willard.....	Pleasanton
J. S. Hoyt.....	Port Huron	Warren F. Day.....	Union City
A. S. Kedzie.....	Dowagiac	John Sailor.....	Allegan
D. W. Comstock.....	Adrian	F. W. Bush.....	Covert
		J. Morgan Smith.....	Grand Rapids

INDIANA.

MINISTERS.

O. S. Dean.....	Indianapolis	Chas. S. Warburton.....	Elkhart
E. F. Howe.....	Terre Haute	Alfred Connet.....	Salisbury
Anselm B. Brown.....	Fort Wayne	Seth M. Wilcox.....	Terre Haute

ILLINOIS.

MINISTERS.

D. D. Hill.....	Aurora	E. N. Packard.....	Evanston
N. A. Prentiss.....	Aurora	C. E. Dickenson.....	Elgin
J. W. Bradshaw.....	Batavia	O. N. Fay.....	Geneseo
J. F. Smith.....	Beecher	J. M. Sturtevant.....	Jacksonville
S. F. Dickenson.....	Blue Island	J. M. Williams.....	Jefferson
G. S. F. Savage.....	Chicago	Jas. Tompkins.....	Kewanee
L. T. Chamberlain.....	Chicago	C. Caverno.....	Lombard
E. P. Goodwin.....	Chicago	J. E. Storm.....	Lockport
T. W. Hopkins.....	Chicago	L. F. Bickford.....	Lamoille
E. F. Williams.....	Chicago	J. C. Armstrong.....	Lyonsville
G. H. Peake.....	Chicago	E. G. Smith.....	Morrison
G. P. Kimball.....	Chicago	E. H. Smith.....	Morrison
J. T. Hyde.....	Chicago	C. M. Bingham.....	Millburn
F. W. Fisk.....	Chicago	E. C. Barnard.....	Moline
S. C. Bartlett.....	Chicago	Geo. Huntington.....	Oak Park
S. J. Humphrey.....	Chicago	T. J. Valentine.....	Ottawa
J. E. Roy.....	Chicago	G. B. Hubbard.....	Pecatonica
W. E. Holyoke.....	Chicago	F. Lawson.....	Paw Paw Center
John Bradshaw.....	Chicago	F. Bascom.....	Peru
C. A. Towle.....	Chicago	R. Edwards.....	Princeton
H. L. Hammond.....	Chicago	A. Doremus.....	Providence
J. Powell.....	Chicago	F. P. Woodbury.....	Rockford
N. A. Millard.....	Chicago	J. R. Granger.....	Sandwich
G. N. Boardman.....	Chicago	G. W. Coleman.....	Sheffield
W. W. Patton.....	Chicago	E. W. Bacon.....	Springfield
S. R. Dole.....	Crete	W. Gallagher, Jr.....	Sycamore
W. G. Dickinson.....	Creston	E. N. Andrews.....	St. Charles
A. R. Thain.....	Dundee	H. Foote.....	Winnebago
G. T. Holcombe.....	Downer's Grove	J. Blanchard.....	Wheaton
		L. Taylor.....	Wheaton

DELEGATES.		
C. L. McNutt.....	Aurora	Samuel Chapman.....Elgin
J. H. Harmon.....	Blue Island	Isaac Claffin.....Lombard
Wm. Coffin.....	Batavia	John Deere.....Moline
E. W. Blatchford....	N. E. Ch., Chicago	G. L. Stewart.....Millburn
H. Z. Culver.....	1st Ch., Chicago	Levi Pierce.....Morris
E. L. Brainard.....	Chicago	A. T. Hemingway.....Oak Park
Jas. Warhurst.....	Chicago	E. G. Coe.....Sandwich
John Bowie...Tabernacle Ch.,	Chicago	W. B. Lloyd.....St. Charles
C. A. Burgess.....	Evanston	D. A. Syme.....Sycamore
		A. G. Ranney.....Winnebago

WISCONSIN.

MINISTERS.			
A. L. Chapin.....	Beloit	G. T. Ladd.....Milwaukee	
T. Gillespie.....	Bristol	Jas. Kilbourn.....Racine	
G. W. Wainwright.....	Dartford	C. W. Camp.....Waukesha	
E. J. Montague.....	Fort Atkinson		
Wm. Crawford.....	Green Bay	DELEGATES.	
H. A. Miner.....	Madison	W. P. Ferris.....Milton	
		S. D. Hastings.....Madison	

IOWA.

MINISTERS.			
A. B. Robbins.....	Muscatine	Wm. A. Waterman.....Marion	
M. K. Cross.....	Waterloo	Wm. L. Bray.....Clinton	
E. Y. Swift.....	Denmark		
Clayton Wells.....	Keokuk	DELEGATES.	
Elijah P. Smith.....	Danville	D. C. Richman.....	Muscatine
Geo. F. Magoun.....	Grinnell	Dr. Geo. Shedd.....	Denmark

MINNESOTA.

MINISTER.....	E. M. Williams, Minneapolis
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MISSOURI.

MINISTERS.		
T. M. Post.....	St. Louis	C. L. Goodell.....St. Louis

The Committee on Permanent Organization reported as follows: Rev. Richard Edwards, of Illinois, President; Rev. George T. Ladd, of Wisconsin, 1st Vice-President; Rev. E. M. Williams, of Minnesota, 2d Vice President; Rev. James Tompkins, of Illinois, Secretary; Rev. F. W. Bush, of Michigan, 1st Ass't Secretary; Rev. Wm. Gallagher, of Illinois, 2d Ass't Secretary. The report was accepted and adopted.

The Convention then joined in singing "I Love Thy Kingdom, Lord," and in prayer with Dr. Magoun.

The Committee on the Nomination of Permanent Officers was made a permanent committee on nominations. The Nominating

Committee were instructed to nominate committees to whom should be referred the various reports and papers presented to the Convention, a business committee, and a committee of fifteen to report on the apportionment and nomination of the Boards of Directors and Visitors.

The report of the Board of Directors was then read by the Financial Secretary, Rev. G. S. F. Savage, (see Appendix A), and referred to a committee consisting of Prof. Wm. Coffin, of Illinois; Rev. L. T. Chamberlain, of Illinois; and Rev. H. A. Miner, of Wisconsin.

The Committee on Nominations made a report, recommending as a Business Committee: E. W. Blatchford, Esq., of Illinois; Rev. O. S. Dean, of Indiana; Rev. Clayton Wells, of Iowa; Rev. Thomas Gillespie, of Wisconsin; and Rev. J. D. Millard, of Michigan. The report was accepted and adopted.

It was voted that John Deere, Esq., of Illinois, be added to the Committee on the Report of the Board of Directors.

The annual reports of the Faculty and of the Librarian to the Board of Directors, were read by Prof. T. W. Hopkins.

The report of the Western Education Society was read by the Secretary, Rev. E. F. Williams, (Appendix C), and referred to a committee consisting of Rev. J. M. Sturtevant, D.D., of Illinois; Rev. James Kilbourn, of Wisconsin; and Rev. M. K. Cross, of Iowa.

Rev. A. S. Kedzie, of Michigan, then read a paper on "The Duty of Wealth to Education," (Appendix D), which was referred to a committee consisting of Rev. A. L. Chapin, D.D., of Wisconsin; Rev. Moses Smith, of Michigan; Rev. E. Y. Swift, of Iowa.

The Committee on Nominations reported the following as the Committee on the Apportionment and Nomination of the Boards of Directors and Visitors: Rev. A. B. Robbins, D.D., Iowa; Rev. J. S. Hoyt, Michigan; Rev. G. T. Ladd, Wisconsin; Rev. Wm. Crawford, Wisconsin; Rev. E. M. Williams, Minnesota; Rev. S. J. Humphrey, Illinois; Rev. G. F. Magoun, D.D., Iowa; Rev. Moses Smith, Michigan; Rev. T. M. Post, D.D., Missouri; Rev. L. T. Chamberlain, Illinois; Rev. C. W. Camp, Wisconsin;

Rev. D. D. Hill, Illinois; Rev. C. E. Dickenson, Illinois; Rev. L. Taylor, Illinois; Rev. E. Frank Howe, Indiana. Report adopted.

Rev. J. E. Roy, D.D., then read a paper on "The Mutual Relation of Home Missions and our Christian Colleges and Theological Seminaries," which was referred to a committee consisting of Pres. Jonathan Blanchard, of Illinois; Rev. C. W. Camp, of Wisconsin; and Rev. Charles Caverno, of Illinois.

The Committee on Nominations presented the following as the Committee to Audit the Report of the Treasurer of the Western Education Society: Isaac Claffin, of Illinois; Rev. W. E. Hol-yoke, of Illinois; Rev. A. B. Brown, of Indiana.

The Convention adjourned with prayer by Rev. A. L. Chapin, D.D., of Wisconsin, to meet at 2 P. M.

AFTERNOON SESSION.

The Convention was opened at 2 P. M. with devotional exercises, conducted by Rev. E. C. Barnard, of Illinois.

Rev. J. M. Sturtevant, D.D., of Illinois, presented the annual report of the Board of Visitors, which, with the reports of the two previous years, was referred to a committee consisting of Rev. T. M. Post, D.D., of Missouri; Rev. G. W. Wainwright, of Wisconsin; Rev. F. P. Woodbury, of Illinois.

Rev. C. L. Goodell, D.D., of Missouri, then read a paper on "The Duty of the Churches to Give their Choicest Sons to the Ministry," (Appendix E), which was referred to a committee consisting of Rev. G. F. Magoun, D.D., of Iowa; Rev. O. W. Fay, of Illinois; Rev. George Huntington, of Illinois.

Prof. Wm. Coffin, Chairman of the Committee on the Report of the Board of Directors, presented their report, (Appendix B).

The following resolutions were unanimously adopted, after a full discussion:

WHEREAS, In the financial difficulties of the times the immediate and pressing necessities of the Seminary require no less than \$10,000 beyond all existing resources, with which to meet current expenses of the coming year and the deficit of the past year, therefore

Resolved, That each Congregational Church in the Interior be urged to take up a contribution for this purpose during the present year, and as speedily as possible.

Resolved, That a circular embodying and enforcing the foregoing request be prepared by the Executive Committee of the Board of Directors, and sent to every church in the field of the Seminary.

Rev J. M. Sturtevant, D.D., Chairman of the Committee on the Report of the Western Education Society, presented the following resolution, which was adopted :

Resolved, That the Convention earnestly recommend to the several Conferences and Associations of the States represented in this body, to form organizations auxiliary to this Society, and report to the Secretary of the Western Education Society.

Isaac Clafin, Chairman of the Committee to Audit the Report of the Treasurer of the Western Education Society, reported that they had examined the books and accounts, and found that they had been kept with care and perfect accuracy. Adopted.

Pres. Jonathan Blanchard, Chairman of the Committee on the Paper read by Dr. Roy, spoke of the historical value of the paper, and recommended that it be published. Adopted.

It was voted that the following officers of the Western Education Society be elected for the coming three years :

President—Prof. S. C. Bartlett, D.D.

Secretary—Rev. E. F. Williams.

Treasurer—Lyman Baird.

Executive Committee—Rev. E. P. Goodwin, D. D., E. W. Blatchford, Esq., Prof. Joseph Emerson, Prof. J. C. Webster, S. M. Moore, Esq., Rev. E. F. Williams.

Rev. A. L. Chapin, D. D., Chairman of the Committee on the Paper read by the Rev. A. S. Kedzie, made a report endorsing the same, and recommending that it be published with the proceedings of the Convention. Adopted.

Rev. A. B. Robbins, D.D., Chairman of the Committee on the Apportionment and Nomination of the Boards of Directors and Visitors, reported as follows :

That the *apportionment* for the *first class* of the Directors, whose term ends in 1876, be the same as for that term, viz.: 1

for Michigan, 1 for Indiana, 5 for Illinois, 2 for Wisconsin, 1 for Iowa, 1 for Nebraska, 1 for Kansas; and nominate for Directors in that class whose term of office expires in six years:

For Michigan—Rev. A. S. Kedzie.

For Indiana—Rev. N. A. Hyde.

For Illinois—Rev. F. Bascom, D.D., Rev. W. W. Patton, D.D., Rev. J. E. Roy, D.D., E. W. Blatchford, Esq., J. W. Scoville, Esq.

For Wisconsin—Rev. A. L. Chapin, D.D., Hon. Judge Allen.

For Iowa—J. H. Merrill, Esq.

For Nebraska—Rev. H. N. Gates.

For Kansas—Rev. Peter McVicar, D.D.

That the vacancies in the *second class*, whose term ends in three years, be filled by L. G. Fisher, Esq., of Illinois, and Wm. Coffin, Esq., of Illinois.

In reference to the Board of Visitors, the Committee recommend that the apportionment remain as heretofore. They would nominate for Visitors in the class ending in six years: Pres. James B. Angell, LL.D., of Michigan; Rev. L. T. Chamberlain, of Illinois; Rev. G. T. Ladd, of Wisconsin; Prof. E. H. Merrill, of Wisconsin.

They recommend that the vacancies in the second class be filled by the election of Rev. O. S. Dean, of Indiana, and Rev. E. M. Williams, of Minnesota.

The report was accepted and adopted, and the nominees were elected.

Rev. G. F. Magoun, D.D., Chairman of the Committee on the Paper read by Rev. C. L. Goodell, D.D., spoke in commendatory terms of the beauty and power of the paper, and recommended that it be published in some form in which it can be widely circulated and largely read. Adopted.

It was voted that the proceedings of this Convention be published in pamphlet form, with as many of the papers as can be had for that purpose, and that a collection be taken to defray the necessary expenses.

Rev. G. W. Wainwright, in behalf of the Committee on the Report of the Board of Visitors, reported; which report, after a full and animated discussion, was adopted and placed on file.

It was voted that the Board of Directors be instructed to arrange for celebrating the quarter-centennial of the Seminary at the next Triennial Convention.

Short addresses on the needs of the Seminary were made by Profs. Boardman and Bartlett.

A vote of thanks was tendered to the Union Park Church for the use of their rooms; to the press, for valuable reports; to the friends who had so hospitably entertained the Convention; and to the officers for the faithful discharge of their duties.

It was voted that the minutes be referred to the Executive Committee of the Board of Directors for correction and publication.

The Convention united in prayer with Rev. L. T. Chamberlain, after which it adjourned *sine die*.

A true copy of the minutes.

JAMES TOMPKINS,	} <i>Secretaries.</i>
F. W. BUSH,	
WM. GALLAGHER, JR.,	

A.

REPORT OF THE BOARD OF DIRECTORS

OF THE

Chicago Theological Seminary to the Triennial Convention

CONVENED MAY 10TH, 1876.

In making our report to this Seventh Triennial Convention, we desire first of all to recognize, with devout gratitude, the favor of our God, by which so much has been accomplished, in laying deep and broad the foundations of a Theological Seminary so admirably adapted to the needs of our churches, and for the success that thus far has crowned its work.

A brief review of our past history will help us to an intelligent appreciation of what has been done, and of our present condition and responsibilities.

Twenty-two years have passed since, in the spring of 1854, the first preliminary steps were taken for the establishment of this Seminary.

In September of the same year, a convention of the Congregational ministers and churches of the Northwest appointed a Board of twenty-four Directors, representing seven States, who duly organized March 28th, 1855, under a liberal charter, given by the State of Illinois on the 15th of the previous February, incorporating them as "a body politic and corporate, to be styled The Board of Directors of the Chicago Theological Seminary, whose object shall be to furnish instruction and the means of education to young men preparing for the Gospel ministry."

Of the twenty-four persons constituted by the charter the original Board of Directors, nine have finished their work on earth and entered upon the reward of their labors, viz.: Revs.

S. Peet, W. Carter, M. A. Jewett, G. W. Perkins, J. J. Miter and Jesse Guernsey, and Messrs. H. Hobart, J. Johnston and J. E. Beebe. Five are still members of the Board.

More than three years of hard and faithful labor were expended in gathering needful funds, securing professors, and preparing the way for the opening of the Seminary and the reception of students, before the work of instruction was begun. The first classes were organized in the fall of 1858, and at the same time Rev. Joseph Haven, D. D., was inaugurated "Illinois Professor of Systematic Theology," and Rev. S. C. Bartlett, D. D., "New England Professor of Biblical Literature." The next year, Rev. F. W. Fisk, D. D., was inaugurated "Wisconsin Professor of Sacred Rhetoric." In 1870, Rev. J. T. Hyde, D. D., was elected to the chair of the "Iowa Professorship of Pastoral Theology and Special Studies." In 1874, Rev. T. W. Hopkins was elected to the incumbency of the "Sweetser and Michigan Professorship of Ecclesiastical History," having for the previous year filled the office of Instructor in that department. Prof. Haven having resigned his professorship in 1872, Rev. G. N. Boardman, D. D., was elected the same year to fill this vacancy. Since 1868, Prof. E. M. Booth has given instruction and drill in Elocution.

These additions, from time to time, to the Board of Instruction, indicate the steady and permanent growth of the Institution, and the increased advantages it now affords for the thorough education and training of its students.

There has been a corresponding increase in the accommodations furnished.

The first classes were gathered and taught in the parlors of the First Congregational Church, and found their homes in the families of the city. For the next four or five years temporary quarters were furnished in the old church building of the Union Park Church, which had been erected on the Seminary grounds, dormitory rooms being provided for the students in the neighborhood.

The first permanent building—Keys' Hall—was erected in 1865, at a cost of nearly \$24,000, and was opened for the reception of students in October of that year, every room being at once occupied.

In 1869, Carpenter Hall was erected, at a cost of about \$45,000, which, besides chapel, lecture room and elocution hall, furnished dormitory and study rooms for thirty-five additional students. The two buildings will accommodate eighty, and are sufficient for our present wants; but, with ordinary growth, the day is not distant when the additional and larger building contemplated in the original plans will be needed.

Eighteen classes, including that of this year, have graduated, numbering in all 197. Besides these, 122 have taken a part of the course; making 319 in all who have enjoyed the privileges of the Seminary. Among these were the graduates of thirty-four colleges and literary institutions, representing twenty-one States and Territories; also, Canada, Great Britain, Wales, Holland, Iceland, India and Africa have each contributed to this number. This shows from how wide a field our students have been gathered, and how world-wide the influence which goes out from it.

Of the alumni, 8 have already been called up higher. Of the living, 6 are laboring in Massachusetts, 2 in New Hampshire, 3 in Vermont, 2 in Rhode Island, 1 in Connecticut, 3 in New York, 2 in Pennsylvania, 3 in Ohio, 7 in Michigan, 2 in Indiana, 52 in Illinois, 21 in Wisconsin, 14 in Iowa, 11 in Minnesota, 4 in Missouri, 2 in Kansas, 4 in Nebraska, 3 in Colorado, 1 in Wyoming, 4 in Dakota, 3 in California, 1 in Oregon, 2 in Tennessee, 1 in Louisiana, 2 in Texas; and in other countries there are, 1 in Canada, 1 in South America, 1 in Turkey, 2 in Bulgaria, 1 in Ceylon, 2 in India, 2 in Japan, 1 in South Africa and 1 in West Africa.

FUNDS.

An early effort was made to place the Seminary on a secure financial basis. For this end, two classes of funds were required. *First*, a General Fund, of which the principal and interest could both be used in meeting any and all expenses not otherwise provided for; and, *second*, Permanent Funds, the income of which only could be used, and for the specific purposes for which they were given.

The General Fund has been made up of cash donations, gifts of real estate, bequests, and notes, payable mostly in annual installments, and has been expended for the erection of our buildings; for salaries of the professors, while their endowments were being secured; for expenses of agency, and the annual current expenses of interest, taxes, repairs, janitor, fuel, water, gas, etc.

There is now credited to the General Fund \$8,747.75, consisting of unproductive real estate and notes of individuals, most of which, from the conditions annexed, or from the insolvency of the makers of the notes, is unavailable. Most of these notes now held are long past due, and probably not over \$4,000 will be realized from the assets of this fund, as it now stands.

The claims of no department are more imperative than this for additional contributions. If our current general expenses can not be met, all will fail.

PERMANENT FUNDS.

The Permanent Funds are of four classes, viz.: (1) Those for the endowment of Professorships; (2) those for the endowment of Scholarships; (3) those for the endowment of a Library Binding Fund; (4) those for the endowment of a Permanent General Fund.

PROFESSORSHIP ENDOWMENTS.

The five Professorships have an endowment of the aggregate estimated value of \$171,644.33.

Of this there is invested in Loans and Stocks, yielding a regular income.....	\$126,256.99
In Real Estate held as investments, and mostly unproductive.....	19,994.92
In Real Estate and Stocks, donated and unproductive.....	2,293.75
In Bills Receivable.....	14,098.67
In Sweetzer Estate—unpaid balance of the bequest of Mrs. Mary J. Sweetzer.....	9,000.00
	\$171,644.33

SCHOLARSHIP ENDOWMENTS.

There is a nominal endowment of twenty-seven Scholarships, aggregating \$37,276.78. Of these, fifteen are paid in and invested, yielding a present annual income of about \$1,500, in aid of beneficiary students. Two are partially endowed, and the income is added annually to the principal, for their completion. One is a bequest, to be paid out of the estate of the testator after the death of his widow, but yielding an annual income of \$120. Nine are provided for in wills, or notes payable after the death of the testators, and not yet available.

Three of these Scholarships have been added since the last Triennial Convention.

PERMANENT GENERAL FUND.

The necessity of an Invested General Fund of not less than \$50,000, the income of which should be devoted to meeting the current general expenses of the Seminary, has been deeply felt from the first.

A good beginning of such a fund was made three years since, and but for the more recent financial embarrassments of the country, would probably have been fully secured before this time. The Institution will be seriously crippled in its resources unless the above amount is made up at an early day.

There is now credited to this fund, on our ledger, \$24,460, of which the real value is about \$23,000—some of the notes given and stocks donated to this fund being of little present value.

PATTON BINDING FUND.

Three hundred dollars have been added to this fund since the last Convention, making the present endowment \$1,000, yielding an annual income of \$100, which has been of essential service in binding for the library the accumulated pamphlets and periodicals belonging to the Seminary.

The following is a summary of the assets of the Seminary at the close of the financial year, April 1, 1876, viz.:

Professorship Endowments, estimated value.....	\$171,644.83
Permanent General Fund.....	23,000.00
Scholarship Fund.....	37,276.78
Patton Binding Fund.....	1,000.00
General Fund—Bills Receivable.....	5,557.75
Buildings and Grounds.....	125,000.00
Library.....	7,000.00
Furniture, etc.....	2,000.00
Total.....	\$372,478.86
Less Indebtedness	15,913.48
Net Assets.....	\$356,565.38

There have been added to the Permanent Funds, since the last Triennial Convention, of new donations, \$12,472.80, viz.:

To Professorship Endowments.....	\$ 6,112.80
To Scholarship Endowments.....	4,300.00
To Permanent General Fund.....	1,760.00
To Patton Binding Fund.....	300.00
Total.....	\$12,472.80

There have also been collected of new funds for general expenses, \$15,976.12; of which amount J. W. Scoville, Esq., contributed \$7,500, as a special gift, for paying the salary of the Financial Secretary for three years.

In addition to the income received from investments, the total of new funds contributed from April 1, 1873, to April 1, 1876, is \$28,448.92.

The Expenditures for the same period were \$62,640.34, viz.:

For Instruction—Salary of the Professors.....	\$40,695.19
Scholarship Income, in aid of Students.....	5,201.44
General Expenses, including Salary of Financial Secretary.....	16,743.71
	\$62,640.34

It will be seen from the above statements that there is a large discount to be made from the nominal value of our assets. This arises, in part, from the over-estimated and depreciated value of

stocks, real estate, etc., donated to the Seminary for whatever it might bring, and still held in the form in which it was given; in part to the failure, or embarrassment, or death of parties who had given their notes, payable at a future time, and which they have been unable to meet. This is an unavoidable experience where subscriptions or notes are given, payable on long time. A margin of loss must be expected, however good the intention of the donors.

At the time of our last Triennial Convention our finances were still suffering from the terrible calamity of the great fire, which swept away in a few hours the accumulated wealth of years of toil and prosperity, yet the out-look for the future was full of promise. Our needs as then presented were great and urgent; but knowing the place which our Seminary had in the hearts of our churches, and the deepening conviction of its necessity to their best welfare, we were confident that with the growing prosperity of our city, and of the West, abundant means would be secured to supply these imperative needs. In this we have been disappointed. The financial panic which soon followed, and which has continued to this present time, has so crippled the resources of many of our best friends, that it has been impossible to add largely to our endowments. In fact, it has been difficult to collect sufficient to meet our current expenses and avoid increasing our indebtedness.

To add to our embarrassment—owing to some former investments which have proved to be unfortunate, to the failure of some of our debtors, and a marked decline in the value of real estate held as securities—the Seminary has been obliged to take a large amount of unimproved property, yielding no present income; consequently the present salaries of some of the professors is greatly diminished, occasioning much solicitude and embarrassment to them. Nor can we see any relief from this, until such time as real estate shall again find a ready market.

This is not a new experience in the history of our Western Institutions of learning. Dr. Baldwin, Secretary of the College Society in 1844, said of the five leading educational Institutions in the West, viz.: Western Reserve College, with its Theological

Department, Illinois, Wabash, and Marietta Colleges, and Lane Theological Seminary—"For a term of years they went on prosperously, but the great pecuniary pressure which swept with such desolating power over the nation, brought upon them sudden and disastrous reverses. Their combined losses, arising principally from the inability of benefactors to redeem their pledges, have not been less than \$200,000.

"These pledges were made in good faith, and under circumstances which fully authorized the several Boards of Trustees, with ordinary allowance of failures, to regard them as available means. And they would have been most cheerfully redeemed had the ability of those who made them continued.

"But it was suddenly and most unexpectedly annihilated, and those Institutions were left with a combined indebtedness upon them of more than \$100,000.

"These Boards were compelled again and again to raise the despairing inquiry, 'Can we go on?' But the interests at stake were too great and too precious to be abandoned. It would cost sacrifice and self-denial; but the ends warranted it, yea, demanded it."

So with us. We have laid deep and strong foundations of a Seminary which we believe occupies a field of prospective usefulness second to none in this land.

We have a combined capital in our buildings, library, endowments, and in our able and noble band of professors, and our alumni, which we can not afford to sacrifice, and which, with all the drawbacks of present embarrassment, are a reliable basis of large hopes for the future.

Moreover, we have the sympathy and coöperation of a rapidly increasing number of churches; the churches included in our constituency having increased, in the twenty-two years of the Seminary's existence, from 500 to over 1,200, and that, too, with a corresponding increase in their ability and strength.

But we can not disguise the fact that we are laboring, at the present time, under serious embarrassments, which, unless speedily removed, will imperil the growth and prosperity of our beloved Seminary.

We need and must have a generous increase of our available funds, or we can not long maintain even our present working force, without also increasing our indebtedness. Corresponding efforts must be made for an increase in the number of our students.

Can these results be secured? If so, how? These are questions of deepest moment, demanding your best wisdom and counsel in their solution. The papers to be presented will, doubtless, help you in their right solution.

This is not the first time that we have been brought into serious straits, from out of which we have found deliverance by the special favor of God. Some of you will remember those dark days of 1861, when the impression went abroad that the Seminary was in peril even of death—an impression confirmed by the Report of the then Treasurer, Mr. L. D. Olmsted, showing his inability to collect the pledges which had been given, or to gather new funds; also a large depreciation of assets; the professors' salaries reduced in amount, and not half paid. Yet, God delivered the Seminary then from its perils, raised up for it able and willing friends, East and West, who came to its rescue, and before the next Triennial Convention it had attained to a prosperity surpassing the expectations of the most hopeful. May we not hope for a like experience now? Shall not this be our encouragement that our God still lives; that His favor shown to the Seminary in the past is evidence of His abiding love for it; that the field of its enterprise is full of promise; that the work it has done is an earnest of the still greater work it can do? Shall not we, under this inspiration, gird ourselves anew for whatever of labor or self-sacrifice is required to extricate the Seminary from its present embarrassments, and fully equip it for its great and blessed possibilities in the future.

B.

REPORT OF COMMITTEE ON THE REPORT OF
THE DIRECTORS.

We find in the report of the Directors to this Convention, abundant cause to join in the expression of "devout gratitude" with which that report opens; and would rejoice in the favor of our God, who has manifestly guided and blessed his people in this work.

We notice with especial satisfaction the record of our Institution in the efficient and successful prosecution of its particular work of *training* men for the gospel ministry, and sending them out to their fields of labor; and we are glad that it so fully recognizes the great commission of our Lord, to "go into *all* the world and preach his gospel to every creature."

Your committee have carefully examined the report and the books of your Treasurer, and congratulate the Directors that they have been able to secure the services of a man so careful and efficient and trustworthy in this department, and can not refrain from expressing the hope that the present arrangement may be continued.

In considering the *financial* condition of the Seminary, we must remember that it is, in this respect, a mere *business corporation*, subject to all the influences, for good or evil, that affect and in a large measure control such interests.

Its items of Income and Expenditure, of Profit and Loss, are subject to all the laws of trade; and if the wishes of its friends, as expressed at its last Convention, have not been met—if the

liberal plans then adopted have not been successfully prosecuted, the reason can not be found in any fault in its business management, and need not be considered as the result of any lack of confidence or failure of interest on the part of the churches, but may be considered as the natural result of that general depression which is felt in every city and village and business enterprise in the land.

Through all these trying times our Institution has nobly held its own. Its liabilities have been promptly met. Its buildings have been put and kept in thorough repair. Its indebtedness has not been increased, and a few thousand dollars have been added to its reliable Permanent Fund. Very few are the business enterprises in our country that can show as good a record.

However, we would urge upon the Convention, and through it upon the churches, the necessity of making some provision to meet the item of "general expenses," and of securing, as soon as possible, a permanent general fund for that purpose. The call for help at this point is most imperative, and at least \$7,000 will be needed for the current year.

For the future, as in the past, our trust is in Him who holds all the resources of the universe at his command; and who, having "begun this good work," we are confident "will perform it until the day of Jesus Christ."

WM. COFFIN, *Chairman.*

C.

REPORT OF THE WESTERN EDUCATION
SOCIETY.

The Executive Committee of the Western Education Society would respectfully report, that during the year 1873-4 aid was given to seventeen young men in the Seminary, to the same number in the year 1874-5, while in the year just now closing twenty-one have received assistance. The amount contributed, as appears from the Treasurer's books, is \$2,050.26 for the year ending April 7, 1874; \$2,120.64 for the year ending April 21, 1875; \$1,511.80 for the year ending May 9, 1876. All of which, with the exception of a small sum in the Treasurer's hands, has been appropriated. The expenses for circulars, postage and a new check-book have been \$85.50.

In the year 1874-5, 44 churches from Illinois, 33 from Wisconsin, 12 from Michigan, 7 from Iowa, 5 from Minnesota and 1 from Missouri contributed to the funds of the Society; during the present year, 31 churches from Illinois, 26 from Wisconsin, 8 from Michigan, 8 from Minnesota, 6 from Iowa, 1 from Indiana and 1 from Missouri have remembered the Society. There have been a few personal contributions from Illinois and Wisconsin.

From the above statements it is painfully evident that the churches of the Northwest do not appreciate the importance of ministerial education. The total amount received during the present year, from all the States above named, would not more than support two students in Harvard or Yale. Here, it is nearly

all that twenty-one have had to depend upon. It is sad to think that the great State of Missouri has only \$20 in the treasury to represent her interest in Western ministerial education, and Indiana only \$28.67. Minnesota, though doing better every year, gives but \$82.84, Iowa but \$97.07, and Michigan but \$162.32. Wisconsin has raised \$449.60; Illinois, \$811.68, the larger part of this sum being from the Chicago Association. Surely, these things ought not so to be. If we want an educated ministry, we must provide for it. The churches have no right to look for culture in their religious teachers if they put them on half rations, or leave them to find their own rations, while pursuing their studies.

The Executive Committee have been unable to do any thing for students in our colleges, though there is pressing need of help here. The fact that the American Education Society has announced its purpose to pass the July appropriations warns us to prepare at no distant date to carry the whole burden of our Institutions. The East will soon cease to help the West. We ought to go alone. We would, therefore, call the attention of the Convention to a minute passed three years since, and ask that it, or its equivalent, be passed again, and that some method be devised to make it effective.

EDWARD F. WILLIAMS, *Secretary.*

D.

DUTY OF WEALTH TO EDUCATION.

A. S. KEDZIE.

According to the Fifth Annual Report of the United States Commissioner of Education, issued last year, in all these States the chief cost of public schools is met by tax on property, added to income from permanent school funds. For maintenance of these schools men pay, not according to the number of their children attending school, but according to their taxable property, children or no children. The rate bill, reported only by Oregon, Nevada and Utah, is passing—has nearly gone—into disuse. The genius of the American system of education, in the drift and rate of its development, is, rapidly, to make the wealth of the country educate the people. American society can not endure illiteracy. The State must defend itself against ignorance. This conviction widens and deepens in the thinking of the people.

The State has two foes—ignorance and irreligion. It makes most successful defense against ignorance, its least terrible foe. Making adequate provision for the education of all, the State may even insist upon education as a condition precedent of exercising the rights of citizenship. It even begins to insist upon the right of compulsory education. So the State tries to defend itself against ignorance. Not so can it make defense against irreligion. Compulsory religion would be a self-contradiction. Too exalted, pure and delicate is religion to come into the handling of such rough tools as the State uses. The State can defend itself against irreligion aggravated into crime; but for those forces most vital to the State, and of which religion is the germ, the

State must depend upon the Church, and without her help staggers surely, blindly and helplessly towards ruin. Dependent on the Church for the hidden springs of its own life, the State has not, as yet, been so unwise as to tax the sources of its vitality.

But a system of education which takes up all topics needful to the health of the Church, and especially to the health of that less vitalized society lying outside of the Church—a system of education which takes in hand all studies needful to completeness of individual life, and essential to the right organization of society—so extensive a system of education the State can not undertake. The studies necessarily included in such a system can never be successfully taught by those elected thereto through the ballot-box, or appointed by such—only by those called of God to that work, and accepting the call in devoted consecration. This is true of all the higher ranges of study opened by art, science, history, literature and religion—true of them all—truest of the highest—theology.

In these higher departments of education, which the State can not manage, can wealth hold itself free from obligation? In the work of education does the wealth of the country owe only what can be collected by law? Is wealth a slave, yielding obedience only upon compulsion? or, as foretokened in the Augustan age of Roman literature, and better illustrated since, does wealth count it its highest honor that it may help humanity in all the ranges of education needful to completeness of life?

These questions, in a measure, do not wait for an answer, as we shall see. In the presence of these questions, wealth can not afford to occupy an uncertain position. *Its* best growth and safety depend upon education and religion—upon a civilization in the highest degree christianized. Everywhere wealth finds the school cheaper, as well as better, than the prison. In barbarous lands, and because they are barbarous lands, there is no such development of wealth, nor such accumulated fortunes, as are found in the lands of Christian civilization—no incentives for creating such wealth, no talent for gathering it, no defense for protecting it. In semi-civilized lands a native talent for business is sometimes highly developed, especially in the line of

shrewdness, sharpness and caution. But these reap only the reward of moderate fortunes. So says one who, by travel, has made search—Rev. Dr. Anderson, late Secretary of the American Board.

On the other hand, Christianity favors the acquisition of the large fortunes for which she has use. This she does by enjoining a manner of life helpful thereto; by requiring industry, condemning waste, protecting the rights of property, insisting upon integrity, developing a capacity for business and stimulating invention, thereby creating wealth. Christianity, by the civilization she begets, trains up some men of unusual capacity for business, men of highest capacity, overtopping the average business ability, showing their power and reaping part of their reward in the accumulation of vast fortunes by legitimate means. So Christianity, by the civilization she begets, favors the acquisition of large estates—more of them, even, than get put to good use. To be true to its own interests, wealth must educate as a Christian civilization requires, whatever the cost.

How far does wealth recognize this duty and voluntarily accept it? At the command of the law it supports the public schools. Above these schools, according to the above named Report of the United States Commissioner of Education, (using in these statistics round numbers), there are 1,100 academies, in which have been put \$28,000,000, in a few cases as a business investment, chiefly as a benefaction to the cause of education. Next above these academies are colleges and professional schools, 800 of them. Of these, 200 failed to report to the United States Commissioner the value of their property and endowments. Leaving out these 200 colleges and the 50 schools of science, endowed partly or entirely by land grants from the General Government, and there remain to the other 550 colleges and professional schools, in property and endowments, \$95,000,000, chiefly benefactions to the cause of education. Of this sum, during the year 1874, despite stagnation of business, there were contributed \$6,000,000. To these 1,100 academies, and to these 550 colleges and professional schools, built up by benefactions, there belong \$123,000,000. And to make themselves worthy of

receiving this magnificent sum, they must have received and expended—judging from the history of our Seminary—as much, at least, as one-third of this sum, in that process of growth which enabled them to command such donations—making, partly thus by estimate, \$164,000,000 voluntarily devoted to the cause of collegiate and professional education in the United States, and chiefly within the recollection of the oldest of us.

These funds could, perhaps, have been given to fewer and better endowed Institutions, though the number of them may have been necessary to awaken the interest which secured such benefactions. The local influence of these Institutions, as scattered throughout the land, in fostering and making general a higher education, may be a fair offset to the unwise expenditure of founding so many unfinished Institutions. I pass these questions by, as not pertinent to my theme, and raise the question, how far the donations made to our higher Institutions of learning have been given by men of wealth, and how far by men of moderate means?

To help to some intelligent judgment on this question, I selected ten Institutions, which might be regarded as a fair sample of the whole. I took Yale, Beloit, Iowa, Carlton, Dartmouth, Vassar and Olivet Colleges, Northwestern University, at Evanston, Presbyterian Theological Seminary of the Northwest, in Chicago, and Andover Theological Seminary. To these, as I learn by correspondence with each, the donations have amounted to \$5,935,000, of which \$4,558,000, proximately four-fifths, have been given in sums of \$10,000 and over; and \$1,337,000, proximately one-fifth, in sums less than \$10,000, generally ranging from \$1 to \$5,000. The larger sums, which aggregate four-fifths of the whole, could have been given only by men of wealth. Here is a distinct and emphatic acknowledgment by wealth of its responsibility for education.

The older colleges receive a greater proportion of their aid in large sums. It takes age, approved worth and established merit to arrest the attention of wealthy men and to secure their confidence. The exception to this is where a man of wealth founds an Institution, and thereby shapes its character, as in Vassar

College and Cornell University. Institutions of learning, like men, must bear their burdens in their youth; and they do. Thus, take the aggregate donations to Olivet, Beloit, Iowa and Carlton colleges, only three-eighths have been in sums of \$10,000 and over; while five-eighths have been in sums less than \$10,000, from \$1 upward, rarely exceeding \$5,000. The President of the youngest of these colleges writes me that, as a rule, he finds it useless to solicit aid from a man worth half a million, and has more hope of help from a man worth only a tenth of that sum. That is the way with young colleges. The President of another Western college writes me, that the chief reliance of his college, thus far, is on men in active business, who yet have their fortunes to make. The fortunes of such men, when made, will likely be of service in the work of education.

If the colleges above named are a fair specimen of the whole, then of the property and endowments held by our Institutions of learning above public schools, while one-fifth, or \$24,600,000, were given by men in moderate conditions, four-fifths, or \$98,400,000, were given by men of wealth. So far, and in emphatic terms, wealth acknowledges its voluntary obligation for the work of education in those higher ranges of it which the State can not occupy. What the law compels for public schools meets not the opportunity nor the responsibility of wealth. It freely, manfully takes in hand that higher education which, in the main, the State is compelled to leave to voluntary effort.

The acknowledgment of wealth to this responsibility, though made, as yet, by only a few of its representatives, has abundant justification. The grounds of this justification I will only indicate, and need not amplify before this audience:

First. Wealth is a mighty force, yet very sensitive. There are conditions essential to its healthful life and normal action. So far as it can, it must secure and perpetuate the conditions of its own increase and safety.

Second. These conditions, in their best estate, require intelligence and morality, in their richest culture, ripest development and widest diffusion.

Third. For this, there must be Institutions of learning, giving best facilities for traversing all broadest and highest fields of thought. Into profoundest truths of art, science, history, literature, politics, æsthetics and morals, wealth sends its living roots, and, failing to reach these, has a growth comparatively stunted.

In fine, by compulsion of law, wealth, under the American system of education, supports public schools; but in the freedom of its action, wealth must do itself and humanity the important service of founding and finishing our higher Institutions of learning—themselves essential not only to our public schools and their work, but also to the increase and safety of wealth. These considerations make it certain that not in vain will wealth be asked to do the work of founding and finishing all needed Colleges and Seminaries. Wealth will do this in securing the conditions of its own growth and safety.

Some things can be done only by men of large wealth. There are occupations which befit millionaires—kinds of business which they only can profitably handle. It is so in laying and pushing certain plans for making money; it is equally so in the grander work of founding schools for training such men as the world always needs.

Ordinarily, every man of wealth, in reaching advanced age, before he closes his eyes in death, should see his wealth put to final use, beyond risk of miscarriage. Many earn a fortune, and shirk the duty of spending it, leaving that to others, to the damage and shame of such, as familiar instances illustrate; or they make their wills in a way utterly to defeat their benevolent intent. Some brother of Ananias and Sapphira may give his fortune in benevolence, yet in his will leave a plain chance for successful contest. Some cases look like it. Generally, the intent is true, the execution faulty.

To empty the hands which for a long life have grasped, perhaps greedily—this is refused, oftentimes, till death palsies those hands. When wills are made, failures to execute them according to the intent of testators, are protests, loud and oft, against a rich man's trying to meet his duty in that way. In human capacity there

is no such weak spot as where the attempt is made to dispose of a large property by will. There is affirmed what seems to the testator a soundness and right use of mind, but often without the warrant of fact. It seems as though God's curse was on it. Looking at the temptations to contest a will, and at the frequent success of it, it would seem as though God sought to press upon every man of wealth the duty of seeing his property disposed of before he should lie down to rest in the grave. Thereby the duty wealth owes to education would be more fully acknowledged.

To our Seminary, as generally to like Institutions in their youth, men of wealth have not done their proportionate share. Donations made to it, as near as can be ascertained, amount to \$477,265. Of this sum \$82,000, less than one-fifth, were given by persons whose donations were \$10,000 and over, leaving \$395,265, more than four-fifths, given in sums less than \$10,000, generally reaching from \$10 upwards, rarely exceeding \$5,000. The colleges named in this paper, showed that four-fifths of their property and endowments came from men of wealth, in sums of \$10,000 and over, while only one-fifth came from men of moderate means. In our Seminary the process has been reversed. The friends of the Seminary regard it as now having reached an age, gained a position, and shown in itself a value, that should arrest the attention of men of wealth, and secure the proportionate aid, which such men count their work in behalf of our higher Institutions of learning.

To this end, the Financial Secretary of our Seminary should have a list of all the Congregational men of wealth, and all men of crescent fortunes, found from the southern suburbs of St. Louis to the head-waters of the Mississippi, and from the eastern suburbs of Detroit to the head-waters of the Missouri—just as the American College Society should have upon its list the names of all the men in the country known for their wealth and intelligence—to be labored with till they come to some just view of the duties wealth owes to our higher Institutions of learning.

It is not my prophecy, it is the prophecy of Christianity, the demand of History, that this American continent be trod by intelligent freemen; that the forces here organizing, which send

their pulsations from ocean to ocean, and beyond, be under the mastery of Christianly-educated men. The world and its wealth can afford nothing less.

For this, what thirsting for knowledge there must be! That this thirst be healthily slaked at our public schools, they must be reservoirs, fed by such fountains as our Colleges and Seminaries are.

So, in every State, are laid the foundations of our Higher Institutions of learning. As soon as Progress maps the boundary of a new State, Education and Religion meet and lay the cornerstone of a new college. Who will rear the superstructure? Who will vitalize these Institutions with endowments? It must be done. Not the life of the nation, not even its wealth, can afford failure in this.

It can be done. Why, pass by the all greater wealth of agriculture, manufacture and commerce—which, however, can not be safely done—and between these Lakes and the Pacific, underground, according to report, there is so much gold and silver that, giving business all it needs for the push of its enterprises, there will be enough left to educate the future masters of this continent.

And it will be done when Western capitalists vie with their Eastern brethren in the abundance of their liberality. A thousand rich men, blinded by the dazzle of their wealth, may not see this opportunity of making their lives great; but there come other thousand rich men, clear-sighted, large-hearted and open-handed—they'll do it. Christ fears not. Nor need we.

E.

THE CHOICEST SONS FOR THE MINISTRY.

REV. C. L. GOODELL, D.D.

I am to plead the duty of the churches to give their choicest sons to the ministry. The harvest to be reaped for Christ is great, but too few are the reapers. The churches, instead of coming forward with their sons to meet the demands, present the painful spectacle of wavering, and actual falling off, at just that point where great successes are possible, and where the shout and song of victory would be inspiration to the workers on a thousand fields. What is the reason of this, and what the remedy?

WHAT KEEPS THEM FROM IT.

I. Let us glance at some of the obstacles which deter young men from the ministry. These are many; some are manifest and near at hand, others are remote and subtle. The demands of business suck up young men like a sponge. In some communities it is difficult to get a bright boy into college at all, on account of the pressure of secular enterprise. The stimulus to the study of natural sciences draws away many students from the broader culture of the classical course, and absorbs them for life in attractive remunerative pursuits.

Modern infidelity, falsely associating itself with the physical sciences, has touched the faith of multitudes of young men, and deadened their spiritual convictions. Drawn aside from the simplicity of the truth, as it is in Jesus, by the speculations of scientists, rather than by the facts of science, they become "disputers of this world."

The highest grades of education have become secularized. Infidelity among the students of molecules and protoplasms, pride of opinion in philosophy, and indifferentism and the art of self-advancement in letters, have, like a dry rot, got in among the fresh young cedars of Lebanon. The glory of the scholar once was "plain living and high thinking;" but the drift now is plain thinking and high living. Increase of wealth in the churches has lessened the number of candidates for the ministry. Education is oftener than formerly bestowed for ornament rather than for use. Young men are put to books for the respectability of it, and then supported in elegant leisure to maintain their respectability. When the churches had less earthly treasure, they gave more sons and daughters to the service of the sanctuary. When God's people begin thus to find their lives, straightway they lose them.

The fastidiousness of taste in modern congregations takes the heart out of many young men who would like to do good, if they could without a fretting fire of finical criticism. So much is exacted of the messenger, so little is thought or cared for the message, so much is made of the gilding of the sword, that earnest and great-souled men turn away to other fields of service. He who does his work by the wayside has many critics.

The scanty remuneration of the ministry, compared with the brilliant prospects of other occupations, shuts young men out of it. In a prosperous community there are fewer young men who esteem the reproach of Christ greater riches than the treasures of Egypt. They do not make haste to suffer affliction for the people of God, while the people of God are enjoying the pleasures of sin for a season.

The fact that age and experience are thought by the churches to disqualify for service in the ministry, while in every other occupation "a hoary head is a crown of glory," is a damper upon young men looking for their life-work. To be fifty years old is the unpardonable sin in a minister. All manner of sin, and blasphemy, and nonsense, shall be forgiven unto ministers by the churches—but gray hairs shall not be forgiven unto them, neither in this world nor in the world to come. Church com-

mittees shy at a wrinkle in a candidate, like politicians at a "third term." When the first crow's-foot comes to the corner of a minister's eye, his church begins to look like a deserted bird's nest.

The high-pressure system in church expenses and fashions discourages young men from entering into the race. They are expected not only to outstrip the world and the flesh and so on, but all the high-steepled churches round about. The strain of competition, and the reaching after show and effect, the lack of naturalness and repose of soul in God, and sweetness and refreshment of life in Christ—all this wears a forbidding look. Much of the piety of the day has more zeal than love; more explosiveness than sunshine and mellowness. It possesses the high colors of autumn flowers, rather than the fragrance and modesty of spring violets, and the deep restfulness of green pastures and still waters. The people crave to be stirred with sensation, rather than to be fed by the truth. Christ was serene and self-poised as the summer heavens, yet how many of his ministers are kept on the skip, like the little hills of David.

The low estimate put upon the ministry in Christian homes, tends to limit the number of ministers. There was a time when it was the joy of Christian parents to see their sons in the ministry. The choicest ones were consecrated from infancy, and the economy of the household was directed towards the pulpit. But secular aims have come in and crowded out the cross of Christ. The level of the sentiment in the average Christian home on this subject is lower. Ministers, ready to toil anywhere for Christ, are no longer born in the atmosphere of the household faith and nurture, as they were. Other ambitions dominate at the cradle and the family altar. Parents give their sons and daughters to the Saviour, that they may have the emoluments of religion, and be put on a desirable footing; then they are taken back from rigorous and self-denying service, and mated in eligible marriage, set in fine social altitudes, and installed over the good things of this life. Here am I, send me. No, we can not give our sons, brought up with such tenderness and delicacy, to the hardship of the ministry and mission field. We live in the house of Dives.

Purple and fine linen have made our children luxurious and fit only for kings' houses. Let Lazarus be sent. He is tough. It will not hurt him or his children. But how short-sighted, as well as sinful, is all this.

When Ezra led up 40,000 Hebrews from the second Babylonian captivity, to rebuild Jerusalem and restore the temple, he called the priests to the service of the sanctuary. There was great enthusiasm among the sons of Aaron in finding their names in the official registry, and taking their positions in the temple ministry. But we read in Ezra ii: 62, that the names of a certain family claiming to be Levites were missing from the national roll. The children of Habaiah, the descendants of Koz, sought in vain to discover their claim to a place in the fortunate circle. And this is doubtless the reason why: Five hundred years before, their ancestor, following in the retinue of David when he fled from Absalom, had married a fair daughter of the rich Barzillai, a Gileadite, and great Oriental noble and landlord. From that time the children of this wealthy house, though priests by descent, began to call themselves after Barzillai rather than Levi. Their tables and titles to distinguished worldly honors were carefully preserved, but they neglected to keep up their line of descent from Aaron, the high priest of God. They thought more of the sheepfolds of the lordly Gileadite than of ministering in the courts of the Lord. But now their earthly greatness was all swept away in the captivity. And when it became a privilege and honor, worth more than gold and lands, to minister at the altar of God, their names could not be found, and they were polluted and put out of the priesthood. Over-pleased with creature good, to the neglect of their spiritual inheritance, they lost in the end all distinctions, both spiritual and worldly. Has this no lesson in these times for Christian families whose sons and daughters wed the children of Barzillai? Too many of the sons of the church call themselves after Barzillai. So it has come about in accordance with the words of Isaiah, "There is none to guide her among all the sons whom she hath brought forth, neither is there any that taketh her by the hand of all the sons that she hath brought up."

These are some of the real difficulties which lie in the way of young men entering the ministry. But only a poor case has been made out after all.

WHY SHOULD THEY GIVE THEMSELVES TO IT?

II. There are abundant reasons why, in spite of all this, more of the choicest sons of the churches should give themselves to the ministry. 1. The *duty* of it, which no conditions can change, should keep the ranks of the ministry full.

All first-fruits belong to God—the sons and daughters of our homes, not less than the golden sheaves of our prairies. God gave his own Son as an eternal ransom for us. Can we do any thing less than to give the dearest and best to him?

In this hard and material age we need the fragrance of a great and constant self-sacrifice to soften the heart and pervade society, lest life become utterly secularized.

It is God who asks us to send laborers into the vineyard. Shall his word fail to be the law of our life, when the self-surrender he seeks is for our own good?

The deep need of the world brought Christ here; it should bring our sons to his service, and keep the world alive with self-forgetting love.

The number who are accessible to the good news of Christ, and ready to receive it, was never so large as to-day. Laborers, with sharpened sickles, are wanted for countless whitening fields. Those who know a Savior's love, shall they withhold it from dying men?

"Eight hundred million souls in the degradation of sin," wrote a convert to Christ. "I can not forget this fact. I think of it by night and by day; when I lie down and when I rise up. Eight hundred million souls unsaved."

I cannot rest. There comes a sweet
And secret whisper to my spirit,
Like a dream of night, that tells me
I am on enchanted ground.
The voice of my departed Lord, saying, "Go teach all nations,"
Comes on the night air, and awakes mine ear.

2. The *privilege* of this service for Christ should engage young men in it. God accepts all flowers offered in the bud ; when they are planted in his gardens, and nurtured under his care, there are no blooms so beautiful, no fragrance so sweet.

God has provided for all best things a fitting field. Man's highest work is the ministry of reconciliation. Here, united to Christ, and clothed with his righteousness, he is like the angel in the sun. But declining such a mission, man steps down from the position of an ambassador of God, and abdicates his birthright to an inheritance promised only to them that be wise.

At the supper in Bethany, Mary bestowed her most precious treasure upon Jesus, and the room was filled with the sweet odor. It was no waste. It was her privilege to give all to him who had given all to her, and it drew from her Lord the highest commendation which ever fell from his matchless lips. It is our privilege to commit to him the most precious treasures of our homes and hearts. Freely ye have received, freely give. In that which is withheld, the mold appears above the rose ; in that which is given, the rose above the mold.

When God revealed to the Centurion, in vision, the name of one who should tell him what he ought to do to be saved, it was not angel or archangel that had that joy, but Peter, a weak, imperfect man. Angels with wings of light flitted about the Roman captain, but they could not bear the message of eternal life ; it was left to a disciple. Angel lips cannot tell of redeeming love. It is the privilege of man alone. The humblest minister can say, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." The kingdom of God is to be transmitted by young men. "I have written unto you, young men, because you are strong." They are to pass the lighted torch of salvation from hand to hand along the line of the advancing years. How vast and inviting the opportunity and privilege.

3. The *joy* of the work should bring young men to it.

Petty annoyances and trials there are in the ministry, but there is a solid happiness in this service which is great beyond comparison. Before its pleasures, all the obstacles in the way are only

as the shadows which flit over the summer grass, heightening the interest and beauty of the landscape. Paul, in his note of thanksgiving, struck the true key: "I thank Jesus Christ our Lord who hath enabled me, for that he counted me faithful, putting me into the ministry." There is no toil more delightful in this life, or which promises greater reward in the life beyond.

It changes a servant into a son, and converts bondage to duty into sweet and glorious liberty. It stamps all faithful effort with heirship to an eternal inheritance. It calls into happy use all the noblest faculties of our nature. It brings down, in time of need, all the grateful help of heaven. It knits into a fellowship of sympathy and love all for whom it labors, and establishes friendships and communions which shall outlast the stars. It is allied to every thing that is true, and beautiful, and good. For troubled sleep, there are songs in the night; and for burdened days, there are revealings of the King's face.

Let me commend the joys of the ministry. If I were unmoved by a sense of duty, I should still be attracted by the privilege; and if the privilege failed to stir me, I should still crave the work for the joy's sake.

To increase the ranks of the ministry, the standard of vital piety in the churches must be raised. The state of every-day religion in the congregation and family has much to do in shaping the convictions of the children on this subject. The young take their sentiments from their elders, and move along on the common level. Any spiritual quickening in the community will register an advance here. Warm days scattered through the winter may start buds, but when spring comes the whole forest breaks into leaf. When the churches are alive to vital godliness, the rods of Aaron begin to bud. The choicest young men say, Let us have some share in building up this coming kingdom of our Lord.

Special consecration of children to the ministry is of the first importance. The most of our clergymen are Samuels. They have been asked for of the Lord. Devout mothers have given back to God the beloved ones who have come to their homes, and have provided for them yearly the little coat, happy in the

thought that they were set apart as offerings without blemish, for God's use alone. The mother's tears dropping fresh on the head of the fair boy, as she bows over him in prayer, is the best baptism. The mother's hands laid nightly on his forehead, as she folds him to sleep, is the best ordination. The kiss she leaves there in the silence of the midnight, known only to God, into whose covenant-keeping she commits him, is the best seal of the ministry.

I shall never forget those college vacations in the old homestead, in which I overheard the voice of a mother at twilight wrestling in prayer with God, that the son might be born again, and become a herald of the cross. Because of her prayers I stand in this presence to-day, and urge upon mothers the value of early consecration of their sons to Christ. There may be spiritual coldness and dearth outside. The voice of business, and ambition, and pleasure, and avarice, may lure astray, but the heart of a true Christian mother is never cold. As flowers are now grown throughout the winter, in sunny rooms made warm for them, so, in Christian homes, mothers may keep the air bright and vernal with Christ's love and presence, and be rearing those who shall prove true soldiers of the cross.

William Shepard, of Towcester, England, was a thrifty business man, "much blessed of God in his estate and in his soul," and his wife a devout woman of "many prayers." Towcester was a godless town, and, although he was making money there, he resolved to move to Banbury, where there was a "stirring ministry," and good religious privileges for his children. His son, Thomas Shepard, entered Cambridge University, and graduated with great honor at Emanuel College, the special school of the Puritans. He became a distinguished writer and an able minister. Removing to America, he was the first pastor of the church at Cambridge, Mass., and exercised a "most soul-flourishing ministry" there during his life. Through his influence Harvard College was located at Cambridge. His published writings were a great light in his time. His three sons became ministers. Thomas, his eldest born, was pastor of the church at Charlestown. Anna, the daughter of this Thomas, married Daniel

Quincy. Their daughter, Elizabeth Quincy, married Rev. William Smith, of Weymouth, and Abigail Smith, daughter of Rev. William Smith, of Weymouth, married John Adams, and thus became the wife of one President of the United States and the mother of another. Charles Francis Adams, an ambassador from this nation to the Court of St. James, is eighth in descent from William Shepard, of Towcester. Two Presidents, over thirty ministers of the gospel, and a number of eminent civilians, have sprung from this godly ancestor. When William Shepard moved to Banbury, Oxfordshire, to afford his family better spiritual opportunities, what trains of beneficent influences he set in motion. His lines of usefulness have gone out into all the earth. When the ex-Minister to England made a plea last summer, at Amherst College, for a revival of righteousness in this nation, it was the echo of the sturdy Puritan's voice, two centuries ago, who put religion before worldly gain, saying, "Seek first the kingdom of God and his righteousness and all these things shall be added unto you."

Prayer is a great power with God for the supply of pastors. Pray ye the Lord of the harvest that he will send forth laborers into the harvest. God alone can fit the heart for the ministry, and restore the just relation between the laborers and the work, *and he will hear and answer prayer.* Preachers are not made by Institutions of learning, nor fitted by high mental endowments alone. They must be born of God, and reared in the school of Christ, else they bear in vain his banner.

There is nothing which demands more earnest prayer. It ought to find a place in the daily supplications of the closet, of the family and the church, in prayer meeting and religious convocations. Lord, grant more laborers for the whitening fields.

Robert Bruce, of Scotland, planted an island in Loch Lomond with yew trees, to supply his army with bows and arrows. We want olive plants set in every home, and watered by prayer, for the equipment of the Lord's army. Blessed is the family which has a quiver full of them. These arrows are sharp in the heart of the King's enemies.

The churches must provide for the supply of their own pulpits, or go down.

And I put last, and prominently, as a means for the supply of the ministry, revivals of religion. We have the idea of Christian culture, emphasized in our theories of church life and extension, parish nurture, educating the people up into religion—and this is very important. To this we must needs add revivals. By culture, simply, the churches would grow cold and formal, and have only a name to live. Culture has its place and value, but it has never extended the church of God, and will not supply a spiritual ministry. Suppose the judicious Hooker, when he was adapting the Church of Christ to the State, in England, making it just as large as that island, had spent the same force of thought in showing its adaption as a revival power above all States and temporal conditions, to the whole world, we should have had less culture, which merely deadens spiritual life, and more vital propagating power.

The Lutheran church of the continent nearly lost its spirituality under a culture which did not make provision for revivals, and the Church of England would have done so had it not been for the constant religious quickening under the Puritans, Whitefield and the Wesleys.

The Christian Church was born in a revival. The church in America has been spread by revivals. The history of the growth of God's kingdom is the history of Pentecost.

Thousands of our ministers have been converted in revivals. Convictions are clearer and deeper in revivals, aims of usefulness more definite and determined; consecrations more thorough, and the views of the new life and of the duties to the world more vivid and moving.

A revival in a single academy has produced a score of ministers and missionaries. An awakening in Yale, in Amherst, in Williams, has given a hundred standard-bearers to the church in a single season.

One glorious revival through the land might supply the wants of the church for a generation, and send an armed cohort to India

and China. We must pray for revivals and labor for them, and make room for them in all our plans of instruction and methods of church work. To revivals of religion we must owe not only an increasing number of ministers, but much that is best in the character and quality of their service as heralds of the living Christ. The revival gives the tongue of flame.

MINUTES
OF THE
NINTH
TRIENNIAL CONVENTION

HELD AT CHICAGO, APRIL 26, 1882,

IN CONNECTION WITH THE

CHICAGO THEOLOGICAL SEMINARY.



CHICAGO:
JAMESON & MORSE, PRINTERS, 162-164 CLARK STREET.
1882.

MINUTES
OF THE
❖NINTH TRIENNIAL CONVENTION❖

HELD AT CHICAGO, APRIL 26, 1882.

THE NINTH TRIENNIAL CONVENTION of Congregational Ministers and Delegates from the Churches, convened in the lecture room of the Union Park Congregational Church, of Chicago, Wednesday, April 26th, 1882, at 9 o'clock, A. M., pursuant to the following call of the Board of Directors:

The Constitution of the Chicago Theological Seminary provides, that in the year 1858, and every third year thereafter, it shall be the duty of the Board of Directors to call a Convention in Chicago of one delegate from each of the Congregational churches in Michigan, Indiana, Illinois, Wisconsin, Iowa, Missouri, Minnesota, Kansas, Nebraska, Dakota, Wyoming and Colorado, and the Congregational ministers who are employed in preaching to the churches designated, or who are members of the same, for the purpose of filling vacancies in the Board of Directors, and for the transaction of such other business as may constitutionally come before said Convention.

In accordance with this requirement, the Board of Directors hereby call such a Convention of one delegate from each of the churches above designated, and the Congregational ministers preaching to, or members of the same, to meet on Wednesday, the 26th of April, 1882, at 9 o'clock A. M., in the lecture room of the Union Park Congregational Church.

By order of the Board of Directors of the Chicago Theological Seminary.

G. S. F. SAVAGE, *Secretary*.

The Convention was called to order by Rev. G. S. F. Savage, D. D., Secretary of the Board of Directors, who read the above call. A temporary organization was effected by the appointment of

Hon. S. D. HASTINGS, of Wisconsin, *President*.

Rev. FRANK P. WOODBURY, of Illinois, *Secretary*.

Rev. CHARLES C. CRAGIN, of Iowa, *Ass't Secretary*.

Rev. S. D. Cochran, of Illinois, offered prayer.

The roll was made out as follows:

ILLINOIS.

MINISTERS.

D. W. Comstock	Onarga	W. J. Clark	Abingdon
G. B. Hubbard	Shirland	F. Bascom	Hinsdale
Jas. Powell	Chicago	J. P. Barrett	Hennepin
J. C. Goddard	Chicago	J. B. Johnston	Thawville
S. D. Cochrane	Normal	J. Ellis	Hinsdale
F. A. Noble	Chicago	S. R. Dole	Fremont
G. S. F. Savage	Chicago	J. C. Armstrong	Lyonsville
J. C. Webster	Wheaton	J. T. Hyde	Chicago
F. W. Fisk	Chicago	J. M. Campbell	Millburn
H. M. Scott	Chicago	C. F. Veitz	Chicago
J. H. Dixon	Naperville	R. L. McCord	New Windsor
H. L. Hammond	Chicago	J. Tompkins	Chicago
M. S. Croswell	Paxton	A. E. Arnold	Stillman Valley
A. R. Thain	Galesburg	G. H. Peeke	Chicago
G. N. Boardman	Chicago	S. I. Curtiss	Chicago
E. F. Wright	Seward	W. A. Lloyd	Ravenswood
E. P. Goodwin	Chicago	S. F. Dickinson	Cambridge
E. F. Williams	Chicago	J. A. Montgomery	Morris
H. M. Skeels	Pingree Grove	J. M. Williams	Jefferson
G. B. Willcox	Chicago	A. Little	Chicago
C. A. Towle	Chicago	E. M. Betts	Chicago
A. G. Hibbard	Wheaton	J. M. LaBach	Park Ridge
C. Caverno	Lombard	W. B. Millard	Dundee
H. D. Wiard	Earlville	B. F. Leavitt	Chicago
H. Day	Glencoe	A. J. Bailey	Waukegan
M. F. Sargent	Winnebago	A. Etheridge	Marseilles
W. Smith	Rockford	F. J. Brobst	Chicago
A. Bushnell	Geneseo	F. H. Smith	Woodburn
F. P. Woodbury	Rockford	J. M. Sturtevant	Jacksonville
G. W. Colman	Englewood	H. Burr	Bristol
S. J. Humphrey	Chicago	J. H. Parr	Willmette
J. A. Hart	Wheaton	S. Shepherd	Shabbona
E. D. Eaton	Oak Park	N. A. Millard	Chicago
E. G. Smith	Morrison	S. F. Stratton	Downer's Grove
M. N. Clark	Harvard	W. C. Miller	Chicago
O. V. Rice	Farmington	G. F. Chipperfield	Chicago

DELEGATES.

H. N. Holden	Chicago	H. H. Goodrich	Naperville
L. H. Stiles	Sandwich	E. Hubbard	Chicago
R. F. Shinn	Chicago	A. W. Richards	Farmington
J. W. Hopkins	Granville	I. E. Brown	Chicago
C. W. Quilliet	Shabbona	W. Nunn	Wheaton
R. Vial	Lyonsville	M. Churchill	Galesburg
J. J. Hoyt	Freemont	C. D. Colton	Princeton
L. G. Fisher	Chicago	C. G. Hammond	Chicago
H. R. Stebbings	Englewood	E. M. Booth	Chicago
W. Talcott	Rockford	O. Davidson	Elgin
C. H. Barnes	Chicago	E. W. Blatchford	Chicago
M. E. Churchill	Galesburg	J. H. Kedzie	Evanston
H. S. Harrison	Chicago	L. P. Haskell	Hinsdale
A. H. Day	Glencoe		

INDIANA.

MINISTERS.

N. A. Hyde	Indianapolis	E. H. Smith	Michigan City
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INDIANA—Continued.**DELEGATE.**

C. M. Whetzel Michigan City

IOWA.**MINISTERS.**

A. B. Robbins	Muscatine	W. L. Bray	Clinton
G. F. Magoun	Grinnell	E. Adams	Waterloo
W. A. Waterman	Marion	F. L. Kenyon	Iowa City
C. Hancock	Denmark	E. P. Smith	Wilton
C. C. Cragin	McGregor	Wm. H. Buss	Burlington

DELEGATE.

J. H. Merrill Des Moines

MICHIGAN.**MINISTERS.**

J. W. Hough	Jackson	W. F. Day	East Saginaw
P. B. Parry	Bridgman	L. P. Spelman	Covert
L. F. Waldo	Grand Rapids	O. C. Thompson	Detroit
A. S. Kedzie	Grand Haven	M. Smith	Detroit

MINNESOTA.**MINISTERS.**

H. L. Kendall Northfield | E. M. Williams Minneapolis

MISSOURI.**MINISTERS.**

T. M. Post St. Louis | C. L. Goodell St. Louis

NEBRASKA.**MINISTERS.**

A. F. Sherrill Omaha | C. W. Merrill Omaha

WISCONSIN.**MINISTERS.**

H. A. Miner	Madison	L. A. Pettibone	Burlington
D. F. Davies	Janesville	D. D. Hill	Beloit
A. L. Chapin	Beloit	A. O. Wright	Madison
A. L. P. Loomis	Rosendale	R. Quaife	Palmyra
C. W. Camp	Waukesha	G. W. Nelson	Wauwatosa
R. Miller	Kenosha	H. T. Rose	Milwaukee
J. P. Richards	Elk Grove	H. M. Corsbie	Bristol

DELEGATES.

J. M. Stryker Kenosha | S. D. Hastings Madison

On motion of Rev. G. S. F. Savage, D. D., the following committee was appointed to nominate permanent officers, and all committees of the Convention: Rev. F. Bascom, D. D., of Illinois; Rev. Moses Smith, of Michigan; Rev. W. A. Waterman, of Iowa; Rev. D. D. Hill, of Wisconsin; Rev. E. M. Williams, of Minnesota, who reported as follows:

President—Hon. C. G. Hammond, of Chicago.

First Vice-President—Hon. J. H. Merrill, of Iowa.

Second Vice-President—Rev. C. W. Merrill, of Nebraska.

Secretary—Rev. Frank P. Woodbury, of Illinois.

First Assistant Secretary—Rev. C. C. Cragin, of Iowa.

Second Assistant Secretary—Rev. E. M. Williams, of Minnesota.

The report of the Board of Directors was then read by Rev. G. S. F. Savage, D. D., Secretary of the Board and accepted, and referred to a committee of five, as follows: Hon. S. D. Hastings, of Wisconsin; Rev. J. W. Hough, D. D., of Michigan; Rev. W. L. Bray, of Iowa; Rev. A. R. Thain, of Illinois; Rev. E. H. Smith, of Indiana. (See Appendix A.)

A paper on Theological Instruction was read by Prof. F. W. Fisk, D. D., in behalf of the Faculty, and referred to a committee consisting of Rev. S. D. Cochran, D. D., of Illinois; Rev. A. F. Sherrill, of Nebraska; Dr. L. P. Haskell, of Illinois; Rev. H. A. Miner, of Wisconsin; Rev. L. P. Spelman, of Michigan. (See Appendix C.)

A paper on the Work and Wants of the Seminary was read by Rev. A. S. Kedzie, of Michigan, and referred to a committee consisting of Rev. Arthur Little, D. D., of Illinois; Rev. A. B. Robbins, D. D., of Iowa; Rev. O. C. Thompson, of Michigan; Rev. A. O. Wright, of Wisconsin; Rev. S. F. Dickinson, of Illinois. (See Appendix E.)

Prayer was offered by Rev. J. M. Sturtevant, D. D., of Illinois.

The Committee on Nominations were instructed to nominate a Committee for the Apportionment of Directors and Visitors, and the nomination of the same.

The report of the Board of Visitors was presented by Rev. E. F. Williams, Secretary, and referred to a committee consisting of Rev. J. M. Sturtevant, D. D., of Illinois; Rev. E. Adams, of Iowa; Rev. W. A. Lloyd, of Illinois; Rev. G. W. Nelson, of Wisconsin; C. M. Whetzel, Esq., of Indiana. (See Appendix G.)

The report of the Western Education Society was read by the Secretary, Rev. E. F. Williams, and referred to a committee consisting of Rev. A. L. Chapin, D.D., of Wisconsin; Rev. E. P. Goodwin, D.D., of Illinois; Rev. C. A. Towle, of Illinois; Rev. B. P. Parry, of Michigan; Rev. J. P. Richards, of Wisconsin. (See Appendix I.)

The Committee to Nominate Directors and Visitors was appointed as follows:

Rev. G. F. Magoun, D.D., Rev. W. L. Bray, Rev. F. L. Kenyon, of Iowa.

Rev. W. F. Day, Rev. A. S. Kedzie, Rev. L. F. Waldo, of Michigan.

Rev. S. J. Humphrey, D.D., Rev. C. Caverno, Rev. E. D. Eaton, of Illinois.

Rev. E. H. Smith, of Indiana.

Rev. A. L. P. Loomis, Rev. Richard Miller, Rev. D. F. Davies, of Wisconsin.

Rev. T. M. Post, D.D., of Missouri.

Rev. E. M. Williams, of Minnesota.

The report of the Treasurer of the Western Education Society was referred to Hon. J. H. Kedzie, of Illinois, as a special auditing committee.

The Convention took a recess till 2 o'clock P. M.

AFTERNOON SESSION.

The Convention met at two o'clock, and was opened with prayer by Prof. G. B. Willcox, D.D.

Minutes of the morning session were read and approved.

Rev. G. H. Wells, of Montreal, Canada, and Rev. J. D. Davis, of Japan, were invited to sit as corresponding members.

The Committee on Report of Board of Visitors reported through Dr. Sturtevant, and the report was accepted and adopted. (See Appendix H.)

The Nominating Committee was instructed to nominate officers of the Western Education Society, and they reported the names of the following persons, who, on motion, were duly elected: E. W. Blatchford, Esq., *President*; Rev. E. F. Williams, *Secretary*; L. Baird, Esq., *Treasurer*; J. W. Scoville, Esq., *Auditor*. *Executive Committee*—E. W. Blatchford, Esq., Rev. E. P. Goodwin, D.D.,

Prof. J. Emerson, D.D., Rev. E. D. Eaton, and Rev. Arthur Little, D.D.

In the absence of Mr. Hastings, Dr. F. A. Noble was added to the Committee on the Report of the Board of Directors.

The Committee on Apportionment and Nomination reported the following names, who were elected by ballot, to serve six years, viz.:

BOARD OF DIRECTORS.—H. N. Holden, Esq., Rev. G. S. F. Savage, D.D., Rev. Flavel Bascom, D.D., E. W. Blatchford, Esq., J. W. Scoville, Esq., of Illinois; Rev. A. S. Kedzie, Michigan; Rev. N. A. Hyde, D.D., Indiana; Rev. A. L. Chapin, D.D., Rev. J. F. Dudley, Wisconsin; Dea. J. H. Merrill, Iowa; Rev. A. F. Shirrill, Nebraska; Rev. L. Blakesley, Kansas.

BOARD OF VISITORS.—Rev. J. W. Hough, D.D., of Michigan; Rev. G. H. Ide, of Wisconsin; Rev. E. F. Williams, Rev. S. Gilbert, Rev. E. D. Eaton, of Illinois; Rev. C. O. Brown, of Michigan.

Rev. J. W. Hough, D.D., read a paper upon the topic, "*Men for the Ministry, adequate in Numbers, Gifts and Graces, how can they be called forth from the Churches, and especially from our Western Churches,*" which paper was discussed, and referred to a committee to report, as follows: Rev. C. L. Goodell, D.D., of Missouri; Rev. N. A. Hyde, D.D., of Indiana; Rev. F. A. Noble, D.D., of Illinois; Rev. F. L. Kenyon, of Iowa; Rev. C. W. Camp, of Wisconsin. (See Appendix K.)

Rev. S. D. Cochrane, D.D., reported in behalf of the Committee on Prof. Fiske's paper. Report was accepted and placed on file. (See Appendix D.)

Rev. Arthur Little, D.D., in behalf of the Committee on Rev. Mr. Kedzie's paper, on the "Work and Wants of the Seminary," reported. Report was accepted, and placed on file. (See Appendix F.)

Rev. W. L. Bray, in behalf of the Committee on the Report of the Board of Directors, reported, which report was accepted and placed on file. (See Appendix B.)

Rev. A. L. Chapin, D.D., in behalf of the Committee on the Report of the Western Education Society, reported, which report was accepted and placed on file. (See Appendix J.)

Voted that when we adjourn, we adjourn to meet at 9 o'clock to-morrow morning, for an hour of religious exercises.

Rev. C. L. Goodell, D. D., reported, in behalf of the Committee on Dr. Hough's paper on Men for the Ministry, which report was accepted, and placed on file (see Appendix L), and the recommendation of the committee adopted that the Directors of the Seminary be requested to furnish a copy of Dr. Hough's paper for THE ADVANCE.

The Convention took a recess till 9 A. M. of Thursday.

THURSDAY SESSION.

The Convention was called to order at 9 A. M., Vice-President J. H. Merrill in the chair.

After singing the doxology, prayer was offered by Rev. C. C. Cragin.

Minutes of Wednesday's afternoon session were read by the Assistant Secretary and approved.

Rev. W. F. Day offered the following resolution, which was unanimously adopted:

"As we, the members of this Ninth Triennial Convention, are about to retire to our homes, we desire to express our very hearty thanks for the abundant hospitality of those who have entertained us as their guests; to the press of this city for their careful and full reports of our proceedings; to the Union Park Church, for the use of their rooms; and to the Officers of the Convention, for the service which they have rendered."

Voted to refer the Minutes, Papers, etc., of this Convention to the Executive Committee of the Board, to be published, wholly or in part, as they shall direct.

A half hour was given to devotional exercises, conducted by Rev. S. J. Humphrey.

On motion of Dr. Savage, it was voted that, after prayer, this Convention adjourn *sine die*.

Prayer was offered by Dr. Magoun, and the doxology sung.

CHARLES G. HAMMOND, *Moderator*.

J. H. MERRILL, } *Assistant*
C. W. MERRILL, } *Moderators*.

FRANK P. WOODBURY, }
C. C. CRAGIN, } *Secretaries*.
E. M. WILLIAMS, }

A.

REPORT OF THE BOARD OF DIRECTORS

OF THE

CHICAGO THEOLOGICAL SEMINARY, TO THE TRIENNIAL

CONVENTION, APRIL 24, 1882.

The Board of Directors, in making their Ninth Triennial Report to this Convention, and through them to the churches who are the constituency of this Seminary, desire first of all to recognise with devout thankfulness the constant favor of our Heavenly Father in the whole history of the Institution.

The same Divine hand, which so plainly guided and controlled in laying its first foundations, and in uniting in its support the churches of the Interior, has been upon it for good in every step of its subsequent history.

Within the twenty-seven years of its chartered existence, and the twenty-four of instruction, it has at times passed through seasons of great trial and embarrassment, which imperiled its welfare, if not its existence. It has had a checkered experience of light and shadow, of prosperity and adversity, yet by the favor of our God it has steadily advanced, from its first feeble beginnings in 1855, to its present enlargement, and strength, and usefulness in 1882.

The very embarrassments and perils which it has encountered, have caused it to strike its roots deeper in the hearts and the confidence of God's people, and stimulated them, with increased self-denial and prayer, to labor yet more earnestly to sustain and equip it for its grand mission of furnishing, in large numbers, for the service of our churches, thoroughly educated and consecrated Christian ministers.

And it is with peculiar satisfaction that we are privileged to report at this time that, at no period in the past history of our beloved

Seminary has it been so well manned and equipped for efficient and useful service as now, or has better work been done in all the departments of instruction.

A good *beginning* has been made; and if in the future the Seminary shall have the cordial support and co-operation of our churches as its growth and its needs shall require, we cannot doubt that it will become, in the advantages of training which it shall afford, and the numbers it shall educate, the peer of the best Seminaries in our country. This is our aim. We shall not, and ought not, to be satisfied with any result short of this.

BOARD OF DIRECTORS AND VISITORS.

The past three years have witnessed but few changes in the Board of Directors or Board of Visitors.

God has graciously preserved the lives of all the members of these Boards. A few, from inability to attend the regular meetings, or from change of residence, have resigned their trusts, and others have been elected to fill their places.

The Board of Visitors has been enlarged from eight to twelve members. This was regarded as a desirable change, partly from the fact that the examinations were made semi-annual, and partly to secure a larger attendance upon these examinations, and a wider representation from the churches.

Their report, to be submitted to this Convention, will express their judgment of the ability and fidelity of the Faculty, and the success of the students, as indicated by the examinations, under their supervision.

BOARD OF INSTRUCTION.

The report of the Faculty, to be submitted, will give in full detail the facts respecting the work that has been done the past three years by them, and the students connected with the Institution.

It is a gratifying fact that, since the last Triennial Convention, no deaths have occurred in the Faculty, or among the students, nor much serious sickness. Yet, in the death of the beloved wife of Prof. Fisk, both the Faculty and students have been bereaved of a cherished friend and helper, whose loss will be sorely felt by them.

Prof. T. W. Hopkins, after a service of five years as Professor of Ecclesiastical History, resigned his chair in April, 1881.

For a year instruction in that department was given by other members of the Faculty, and supplemented by a valuable course of lectures from Rev. T. M. Post, D. D.

At the annual meeting of the Board of Directors, in April, 1881, Rev. Hugh Macdonald Scott was appointed Instructor of Ecclesiastical History for one year, and entered upon his duties at the opening of the Seminary term, in September last; and at a special meeting of the Board of Directors, in January, he was unanimously elected Professor in that Department. His acceptance of the same was duly received, and his inauguration, in the presence of the Board, took place last evening. We are fully satisfied that he is the right man in the right place.

Prof. E. M. Booth has continued to give instruction and training in Elocution, with marked success. No provision has been made for the support of an Instructor in this important branch of Seminary training. The meager salary paid has been the special gifts of individuals from year to year.

The Board are earnestly desirous of securing, at an early day, an adequate endowment of this essential department of ministerial culture.

The generous endowment by Mrs. D. P. Stone, of Malden, Mass., of the Stone Professorship of Pastoral Theology and Special Studies, enabled the Board to carry out a cherished desire of dividing the Professorship of Biblical Literature into the two departments of Old Testament and New Testament Literature, and Prof. J. T. Hyde, D. D., was transferred to the latter; Prof. S. Ives Curtiss, D. D., retaining the former.

Prof. G. B. Willcox, D. D., in the spring of 1880, was with entire unanimity called to the chair of Pastoral Theology and Special Studies, and has since discharged its duties with great acceptance.

ALUMNI.

Of the graduates of our Seminary, sixteen have finished their labors and entered into rest. Three of the number have died since our last Triennial Convention, viz.: Pinkerton, Hinckley and Gilbert.

Pinkerton graduated in 1871, and soon after entered upon Missionary work in South Africa. After ten years of faithful and successful labor, and when new and hopeful fields of usefulness were seemingly opening to him in the unexplored regions of Central

Africa, he was suddenly and unexpectedly called to surrender his much-loved work to other hands, and his body rests beneath the soil of that dark continent to which he gave his life. Hinckley was of the class of 1877. His ministry of five years was mostly at Racine, Wis., where his fidelity and success in the Master's service gained him the confidence and love of his people, and the respect of his ministerial associates. Gilbert, of the last graduating class, had only just entered upon his labors as a pastor in this city, when in the midst of a revival, and full of hope and promise for the future, he was suddenly stricken down and passed away, loved and lamented by all who knew him. "Precious in the sight of the Lord is the death of His saints."

Including the class who graduate to-day, our Alumni now numbers 238.

These have come to us from thirty-three different Colleges and Universities, from twenty-one of the States and Territories of the Union, and five foreign countries.

Nineteen of this number have been, or are now, connected with Foreign Missionary work, or are under appointment to go abroad. Of the others, thirteen are now laboring in New England; ten in the Middle States; 101 in the Interior; sixty-two beyond the Mississippi; ten in the South, and one in Canada.

Besides these, 246 have taken a part of their course in this Seminary, making 473 in all who have received training here for the Christian ministry.

The Seminary has proved its right to be, by what it has already accomplished, in its brief existence, in furnishing so large a number of educated and trained ministers for the service of our churches at home and abroad. But with the increased facilities for instruction, and the demand for larger numbers of thoroughly educated ministers, the number of students might and should be greatly enlarged. It requires no more instructors to teach annually 100 or 150, than 40 or 50.

HAMMOND LIBRARY.

One of the most pressing needs of the Seminary, for several years, has been a safe and commodious Library Building, which should keep securely the Library already gathered, and furnish ample room for the enlargement so much desired.

This want has now been provided for by Col. C. G. Hammond, whose liberal benefactions to the Seminary have been as timely as

they were generous. Since the last Triennial Convention, he has donated to the Seminary a fund which, with the accruing interest, now amounts to \$27,377.52, for the erection of a substantial fire-proof Library Building.

By vote of the Board of Directors, this will be located on the Seminary grounds, the central building of the group fronting on Ashland Avenue, and bear the honored name of the donor, which will long be held in grateful remembrance by all our churches. Mr. Blatchford has given much valuable time and labor to the preparation of plans and estimates for the building. It will be the privilege of the Convention, on the morrow, to participate in the services of laying the corner-stone of Hammond Library.

FINANCES.

The necessity of placing the Seminary on a broad and secure financial basis, in order to its highest usefulness, has been recognized from the beginning of the enterprise. Repeated and laborious efforts have been made to secure this result, by establishing Permanent Endowments, the annual income of which would be sufficient to cover all the expenses of the Institution.

These Endowments have been provided only in part, and at no period, even when our endowments yielded an annual income of ten per cent. on their investment, have they been sufficient to the needs.

Of our Professorship Endowments, only one, at the present reduced rates of interest, furnishes an income adequate to the support of the incumbent, and the aggregate annual deficiency from them all was nearly \$5,000.

It was to supplement these Endowments, and thus to provide for this embarrassing deficiency, that Mr. C. G. Hammond so generously offered to give \$20,000 toward the endowment of a Professorship Fund, on the condition that \$60,000 more should be contributed to the same before May 1, 1882.

The task of raising this amount seemed a difficult one. But the responses have been cordial and generous beyond our expectations; and it is with glad and grateful hearts that we now announce the completion of this special fund. It would be pleasant to name each individual donor, and thus express our obligation to them for timely aid given, but it is perhaps sufficient to state that of the \$80,000 contributed to make up this Professorship Fund—

Illinois	contributed, including Mr. Hammond's \$20,000.....	\$42,263.40
Wisconsin	“ “ Mrs. J. S. Herrick's \$10,000.....	19,098.10
Minnesota	“	11,065.00
Michigan	“	5,414.00
Massachusetts	“	1,100.00
Connecticut	“	510.00
New York	“	500.00
Canada	“	400.00
Rhode Island	“	25.00
Iowa	“	10.00
		\$80,385.50

Of this

Chicago, Ill.,	contributed	\$41,150.00
Minneapolis, Minn.,	“	11,050.00
Madison, Wis.,	“	10,000.00
Eau Claire, Wis.,	“	3,000.00
Manistee, Mich.,	“	3,000.00
Two Rivers, Wis.,	“	2,000.00
Fond du Lac, “	“	1,368.10
Milwaukee, “	“	1,235.00

There was also contributed, at the same time, towards the Iowa Endowment, \$2,121.25.

For this result we are indebted to the faithful and persevering labors of our Financial Secretary, Rev. A. S. Kedzie, and the hearty co-operation of the Treasurer, our Professors, and many friends of the Seminary, but especially to the wise planning and earnest efforts of the President of the Board of Directors, in connection with the efficient and successful agency of Rev. E. M. Betts, both at the East and in the West.

While this effort was being made, the President of the Board became deeply impressed with the necessity of securing a larger amount than was at first contemplated, and of providing for other pressing needs of the Seminary, in addition to the Professorship Endowments.

Funds are required for a Professorship of Elocution, for new Scholarships, for the Library, for much needed repairs upon our buildings, for the general expenses of the Institution, and his conviction was that, for these purposes, not less than \$70,000 or \$100,000 more should be secured without delay.

The few generous gifts which have been made towards this additional amount inspire the hope that under the efficient lead of Mr. Betts, the plan is possible of accomplishment at an early day.

Towards this amount, Mr. Roland Mather, of Hartford, Conn., has contributed first-class bonds of the value of \$12,500.

Friends in Indiana and New York have given real estate of the estimated value of \$1,600.

The indebtedness of the Seminary, as reported at the last Triennial Convention, was.....	\$18,601.31
This has been reduced	11,697.47

Leaving a present indebtedness of.....	\$6,903.84
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In addition to the amount given for current expenses, there has been contributed to the Permanent Funds of the Seminary, within the three years ending April 1st, 1882, for

Professorship Endowments.....	\$55,851.20
Scholarship ".....	7,000.00
Professorship Fund.....	40,962.50
Library Hall.....	27,377.52
Roland Mather Fund.....	12,500.00
	<u>\$103,691.22</u>

The present productive assets of the Seminary, as they appear upon the books of the Treasurer, at the close of the financial year April 1st, 1882, are as follows:

Professorship Endowments, including Professorship Fund.....	\$220,261.08
Scholarship ".....	28,200.00
General Fund	3,480.36
Patton Binding Fund	1,000.00
Roland Mather ".....	12,500.00
	<u>\$265,441.44</u>

The unproductive assets include the property held or used from which no *income* is derived, viz.: The Seminary Site and Buildings, funds for the erection of a Library Hall, the Library, Furniture, Unimproved Real Estate, pledges of Scholarships to be paid out of Estates, Subscription Notes not bearing interest. These are carried on the Treasurer's books at an estimated or cost value, as follows:

Seminary Site, on Union Park.....	\$40,000.00
Keyes' Hall.....	20,000.00
Carpenter Hall	30,000.00
Funds for Library Hall.....	27,377.52
Library—6,000 Volumes.....	7,000.00
Furniture	2,200.00
Unimproved Real Estate	29,960.28
Scholarships pledged, but unpaid	17,300.00
Miscellaneous, viz., Subscription Notes, General Fund, &c.....	10,144.18
Total.....	<u>\$183,981.98</u>

Some progress has been made recently in converting the unproductive assets into productive by the sale of unimproved real estate; and with the increased demand for such property, at reasonable prices, we anticipate that all such assets can ultimately be disposed of without loss.

SCHOLARSHIPS.

Whatever may be the Providential reason for the fact, it is nevertheless true that a very large proportion of candidates for the ministry are from families of limited means, and hence need pecuniary aid while prosecuting their studies. The ability of the older Seminaries, which have accumulated large Benevolent Funds, to offer generous aid to students coming to them, has proved a powerful attraction to those dependent upon such aid. It often decides the question of what Seminary to attend.

The Board of Directors and the Faculty of our Seminary have felt the need of larger and reliable resources to meet this demand. One of the methods adopted for providing such aid is that of Scholarship Endowments, the annual income of which shall be devoted to the aid of some worthy student.

Of such Scholarships there are now secured and available, fifteen of \$1,500 each, seven of \$1,000 each, and two of \$500 each. There are also fifteen others pledged, but most of them will not be paid and made available for income until after the death of the donors. Of this class there are one of \$2,000, four of \$1,500, eight of \$1,000, one of \$800, and one of \$500. We hope for a large increase of such scholarships, and with the reduced rates of interest on investments the amount given for each should not be less than \$2,000.

NEED AND VALUE OF THIS SEMINARY.

The question may be raised by some whether it pays to establish and maintain a Theological Seminary at so large a cost. Whether the investment of so large sums in Buildings, Libraries, Endowments, etc., for the training of men for the Gospel ministry, is a wise expenditure.

Whatever may be our theories, it is a significant fact that all the leading denominations of the country have found that in order to secure the increase and growth of their churches, and provide them with an acceptable and successful ministry, such fully equipped

and ably manned Theological Seminaries were a necessity. To disband them would be to destroy a right arm of power for good. We are largely indebted to them for a ministry which, as a whole, is probably not surpassed in the world. Some one has justly said, "destroy the Theological Seminaries of this country, and you would rob American civilization of one of the chief elements of its glory and power."

And surely if the need exists anywhere for a first-class, fully equipped and ably manned Theological Seminary, it is here, in the midst of these rapidly increasing communities and churches, with more than a score of prosperous Colleges naturally tributary to it, with the constant demand for *new* churches and new ministers to meet the needs of the vast multitudes who are flocking to the Interior, and Northwest, and New West, to make permanent homes.

More and more must we look to the churches of this great section to furnish a ministry for itself, trained on the ground and in full sympathy with the spirit which here prevails.

We are building not for the present alone, but for a grand future which, in God's providence, seems opening before us; and we must build large. And to what nobler end can wealth be consecrated than to the endowment of such an institution as the Chicago Theological Seminary, with such possibilities of growth and usefulness within its reach?

Most significantly did Dr. J. P. Thompson put the question, "Who so live, as those men who put their lives into Institutions that shall live for generations; men like Yale, and Harvard, and Dartmouth?" And we might well add, men like Carpenter, and Keyes, and Hammond, and others equally worthy, whose generous gifts and self-sacrificing labors have founded and thus far sustained this beloved Seminary.

It has been aptly said that, "Like Jacob's well, which he dug not for himself alone, but for future generations, and from whose waters the Son of God slaked His thirst, so the Theological Seminary abides generation after generation, and sends forth life-giving waters, as noble bands of youth in successive generations shall gather around it, drink in its inspiration, partake of its life, and grow strong for the work of ages."

We do not ask that the Seminary should be sustained because it is an end in itself, but because it is an instrument in the hands of the church for the accomplishment of her own great ends, viz., the salvation of a world.

To accomplish its best mission, its growth must keep pace with the march of the times, with the growth of the country, with the advance of learning, with the best advantages of kindred institutions.

This it will do, if it has the continued cordial sympathy, and hearty co-operation of all our churches and pastors; if those, whose child it is, bear it upon their hearts continually before God, for the rich dews of His spiritual favor to abide upon it.

G. S. F. SAVAGE, *Secretary*.

B.REPORT OF COMMITTEE ON REPORT OF
BOARD OF DIRECTORS.

The Committee, to whom was referred the Report of the Board of Directors of Chicago Theological Seminary, find in this report abundant reasons for encouragement for the future, and sincere gratitude to God for favors bestowed during the past three years. Never before were the prospects of this Institution as bright, or as full of promise, as they are to-day. Each succeeding year reveals most clearly the wisdom of its founders, and the necessity for continued enlargement.

The 233 Graduates of this Seminary, laboring in all parts of the world, have been and are doing efficient service for the Master.

We recognize the fact that this Seminary is to live in and through its graduates; and we are grateful to God for the testimony these men are now giving concerning its usefulness and power.

One of the great wants of the Seminary has been provided for in the fund given for the erection of Hammond Library. We desire to record our gratification for this result, and our especial thanks to Col. Hammond for his wise, timely, and bountiful gift.

We rejoice also in the complete success of the effort to secure the Endowment of a Professorship Fund; and express the hope that this success will stimulate other wise and benevolent men to speedily complete the General Fund, which Mr. Rowland Mather has so generously begun. This fund is a necessity to the complete work of this Seminary; and we therefore hope that under the continued wise and efficient agencies now employed, we shall soon hear of the complete success of this undertaking. We are sure, also, that if the able and benevolent men of our churches appreciated the beneficent work which results from the Endowment of Scholarships, the number of such scholarships would be speedily increased.

With profound gratitude to God, for the successes of the past, and with firm faith for the future, this Report of your Committee is respectfully submitted.

WM. L. BRAY, *Chairman.*

C.

PAPER ON THEOLOGICAL INSTRUCTION.

Brethren of the Triennial Convention :

The Board of Instructors, having been requested by the Executive Committee of the Board of Directors to present to you a paper on Theological Instruction, respectfully submit the following:

NO ESSENTIAL CHANGE AS REGARDS PRESENT STUDIES.

It would seem scarcely to admit of question that in our curriculum of theological training, pre-eminence should continue to be given to Biblical Interpretation and Literature, Systematic Theology, Ecclesiastical History, Sacred Rhetoric, Pastoral Duties and Pulpit Elocution. Thorough instruction in all these studies was never more needed, to prepare a young man properly for the ministry, than now.

Questions which can be solved only through familiar acquaintance with the original languages of the Scriptures and the true principles of Biblical interpretation, are rife among the people, pushing their way to the front in popular discussion, and which the youthful minister, if he is to become "a workman that needeth not to be ashamed," must be prepared to meet.

He will also need amplest instruction in theology, not only that he may hold the doctrines of Divine revelation intelligently and consistently, may "continue in the faith, grounded and steadfast," but also that he may "handle aright the word of truth," and be a sure guide to others in the way of life.

Nor will he be suitably trained for his great work, unless he go forth with a good knowledge of the Christian Church from the first, —both its inner life of faith, its doctrinal development and symbols, and its outer life of progress, conflicts and victories. He will thus, on the one hand, be kept from "evolving" or accepting doctrines which have had their day and passed into merited oblivion, and, on

the other, will be brought into fuller union and sympathy with the great host of God's elect, moving on through the ages to the world's conquest.

And with these various acquisitions, he should have thorough instruction in the methods of presenting Divine truth to the people in such convincing, persuasive, and instructive forms, that, by Divine grace, it may become the power of God unto their salvation.

To this end, he should also be well instructed in the duties of the pastoral office, that he may feed the flock over which the Holy Ghost shall make him overseer, according to its various needs, giving to each a portion in due season, and be of greatest help to them in their spiritual life.

And, then, he should receive such ample training in voice and delivery as shall give him control of himself, and effective utterance when he speaks to the people.

These have been from the first the chief studies in our theological seminaries, because the conviction has been general among the churches that a good knowledge of them is essential to any great success in the ministry.

THE SPECIAL COURSE.

To this theological curriculum our Seminary was the first to add a Special Course of study, designed for those who, though not able to acquire a liberal education, may have suitable talents and piety for the ministry, and an earnest desire to enter it. Of the same length as the Regular Course, and differing from it mainly in the studies of the first year, the Special Course has been productive of good results, and, with proper modifications, may become an increasing blessing to the churches.

MODIFICATIONS AND ADDITIONS NEEDED.

And now the question comes, What practical changes and additions are needed in our course of instruction to make the Seminary what it should become, that it may do its full share in supplying the spiritual needs of our country and of the world?

STANDARD OF SCHOLARSHIP NOT LOWERED, BUT RAISED.

Whatever changes should be made, we are fully of the opinion that the standard of scholarship in the Regular Course, upon which the chief labors of the Professors ought to be expended, should not

be lowered, but rather advanced. This is demanded by the rapid increase of intelligence among the people, and the growing scepticism permeating well nigh all classes of society, and contenting itself no longer with insinuating doubts, but boldly assailing not only the great doctrines of the Christian faith, but also its very foundations. Questions which have their roots in principles of exegesis of the Hebrew and Greek Scriptures, in systems of philosophy, in problems in Church history, in eschatology—a vast domain just now opening, and to become the theatre of great theological conflicts—are agitating the people, and must come to the front in religious discussions. Indeed, the enemy is making an attack along the whole line of revealed truth, and those who are to become leaders in its defense need to be thoroughly trained in all sacred lore, that they may not only repulse all assaults, but also convince and persuade men of the truth as it is in Jesus. Never was there a time when the Christian church needed more than now, men of the most varied and cultured gifts in her ministry.

HIGH CULTURE IN THE MINISTER NOT DETRIMENTAL TO HIS PIETY AND EFFICIENCY.

Nor need there be any fear that such culture will tend to injure a young minister's piety and efficiency, and thus render him less fit for his work. Were this apprehension well founded, it should incite to opposition to *all* literary education for the ministry, since ignorance would be the best preparation for the most effective work in the pulpit.

But ignorance has never shown itself the mother of devotion and efficiency, either in the church or in the pulpit. It is almost too trite to be mentioned, that the men who, in every age of the church, have been its leaders in effective utterance, and in usefulness, have been also its leaders in scholarship and thought—men who, like Paul and Augustine, Luther and Calvin, Owen, Martyn and Chalmers, Edwards and Dwight, were as noted for their scholarship as for their piety, and their power with the people. There is nothing in breadth and thoroughness of theological training to make a young minister less sympathetic with the masses, and less intent on their salvation. If he find such indifference springing up within him, he may trace it back, not to excess of theological culture, but to neglect of the culture of the heart.

Instead, then, of lowering the standard of scholarship, to the end that our graduates may more easily reach and mould the masses,

or become more devout, let the standard be raised from year to year as the intellectual and spiritual needs of the people shall require. Let our graduates go forth abreast of the best thinking of the times along all the lines of theological culture and discussion, prepared, as far as possible in the few years spent here, to meet every form of religious thought and doubt, and to carry the Gospel in its grand simplicity and transforming power along all the lines of human activity to their source in human hearts.

ELECTIVE COURSE OF STUDY.

While it would not seem best to make the studies of the Regular Course elective, the time may come—and we would be glad to have it come soon—when it may be well to add a fourth year for such special studies as students may elect. Opportunity would thus be given young men of good capacity and scholarship to carry forward, with the aid of the Faculty, and of occasional lecturers on special topics, investigations in studies for which they may have uncommon aptitude, and thus may become of greater service to the churches. Into the course might also be admitted such clergymen as should desire to make here investigations along certain lines of Biblical study.

MODIFICATIONS OF THE SPECIAL COURSE.

Important changes have recently been made in the Special Course, by which all its members come under the instruction of each member of the Faculty, in his own department, throughout the entire course. This we regard as a great improvement over former arrangements.

While we are fully of the opinion that this Course should not be shortened, but kept at the same length as the Regular Course, we would not turn from its doors suitable persons who, for various reasons, may not be able to take the entire course. But it seems every way desirable that those who enter this course should be of the choice young men of our churches—men who, though too old to take the College on their way to the Seminary, yet have shown themselves men of good sense, ability, and consecration to the Master's service. It was for such men *only* that our Special Course was instituted. Such men let our churches and pastors diligently seek out and send to us.

We would also welcome to this department such German and Scandinavian young men as may desire to prepare here for the work

of the ministry among their countrymen, though for the present it would not seem expedient that instruction should be given through foreign tongues. In this way our Seminary might help to solve the difficult problem—how to reach and evangelize the immense populations that are surging in upon us from foreign shores.

LECTURESHIPS.

To this curriculum of the Regular and Special Courses, thus modified, we would add a few brief courses of lectures on topics of special interest, as they may arise, from gentlemen eminent in these studies. Our Seminary was the first to introduce lectures of this kind into its course of study, but they were soon discontinued for various reasons, one of which was that they were too numerous. But it would seem desirable to have each year one, or at most two, brief courses of lectures by eminent scholars and specialists, upon such subjects as "The Relations of Christianity to Secular Science," "The Inspiration of the Scriptures," "The Relations of Theology to Philosophy," "Denomination Doctrines and Politics," and like topics.

Of course such able lectures from men who should each be an authority in his own department of study, might be somewhat expensive, but the beneficial results would amply repay the expenditure.

METHODS OF INSTRUCTION.

While the methods of giving instruction in our several departments are similar, in the main, to those employed in most theological seminaries, we are coming more and more to make use of text-books in connection with lectures. This method not only gives variety to teaching, but also seems better adapted to some students than instruction wholly by lectures. We are wedded to no set forms of teaching, and are ready to adopt whatever modes may be found best adapted to train young men of widely different talents and culture, in the best manner possible, for the very dissimilar fields of labor which await them in the ministry.

With this end in view, we cultivate their acquaintance in private, meeting them frequently at our studies, and at our homes, and encouraging them to frankest statement of their religious views and difficulties. In this way we endeavor to combine the chief advantages of the old system of private theological instruction with the new method of instruction in a theological seminary. And the

fortunate location of our Institution greatly promotes our object. Situated in a large city, noted for the activity and aggressive enterprise of its churches, for its home and mission Sabbath schools, mission churches, and numerous other religious organizations, it gives to our students abundant opportunities, not only to observe the methods of the churches in these several departments of labor, but also, by engaging in some of these forms of religious work, to gain an experience which will prove to be of great practical value to them in their future ministry.

And our students have very generally availed themselves of these methods of practical training for their work. The most of them are engaged in practical Christian work in the various churches of the city, chiefly in home and mission Sabbath schools, and in mission chapels.

They also generally devote their summer vacations to some form of Christian work among the churches, whence they return with small purse, but large experience. While it is cause of regret that our Reading Term has thus far proved impracticable, the benefits which were expected from it have largely come to our students from their independent work among the churches.

NO ABSOLUTE IDEAL OF THEOLOGICAL INSTRUCTION.

Although the suggestions made in this necessarily brief paper fall far short of including all that could be desired in theological instruction, yet these seem to us practicable. While we must aim at the highest theological training, we must do the best we can with the means at our disposal. In fact, there can be no absolute ideal of theological instruction, since the ideal theological education for one age cannot be that for another. New elements, as the years go by, must continually enter into the problem as to the best training for the Christian ministry.

We would have our Seminary do its full share in helping to solve this problem, not only for the present age, but also for the ages as they come after us. To this end, we would have it amply equipped for the great work to which we believe that God has called it. We would have it stand "four-square" to all the populations of earth, with gates wide open to all of every nation who may wish to enter these portals to fit themselves to preach the Gospel of the grace of God; and open equally wide for them to go forth over the whole earth to herald the good news of salvation through faith in a

crucified Saviour. And then, we would have it so amply furnished with teachers, buildings, library and funds, that, no longer crippled in its work, it may give such thorough, broad, generous culture, both of mind and heart, to the Christian youth who shall flock hither, that they may go forth "furnished completely unto every good work" in the ministry.

THE WORK WHICH THE SEMINARY HAS DONE, NO CAUSE OF SHAME.

Of the work which the Seminary, with its very limited means, has already done in the twenty-five years since it opened its doors, we are not ashamed. Its graduates, who have gone out through all the earth, preaching the Gospel, and who are largely engaged in missionary labors at home or abroad, speak for it, and they speak *well*. We are thankful for their love to it, and their loyalty to its interests.

THE CHURCHES MUST COME TO THE HELP OF THE SEMINARY.

But the large constituency of churches, which called this Seminary into being, to supply great needs that have gone on rapidly increasing in number and urgency every year of its existence, must gather about it with abundant sympathy, prayer, and pecuniary aid, if it is to do its best work. And they must give to it not only of their substance, but also of their households. Let them bring to it, as their best gifts, their choicest sons, and surround them here, with all needed facilities for training them in the best manner possible, for the noblest work of earth—the Christian Ministry.

For the Board of Instructors.

FRANKLIN W. FISK.

CHICAGO THEOLOGICAL SEMINARY,
April. 26, 1882.

D.

REPORT OF THE COMMITTEE TO REPORT
ON THE "PAPER ON THEOLOGICAL IN-
STRUCTION."

Your Committee are gratified with this Paper. Its exhibition of the different aims of the different departments of instruction provided for, is instructive; and it well shows what is found needful or important for the preparation of young men to go forth and *teach* the people generally, of all scales and classes, the truths and principles of Christianity. A Theological Seminary is a kind of preparatory training school for spiritual teachers of the world; and its training should be directed to adapting them to teach any and all kinds of people, from the most rude to the most cultivated. Your Committee, in reading over this Paper, inquired among themselves whether the aim of those Professors, whose instructions have to do with delivery, was directed only to qualify for preaching to Athenians or to well-trained congregations, or also to barbarians and those not well-trained, but having "itching ears" of all kinds.

We fully concur with the honored Faculty that the "standard of scholarship should not be lowered but raised." We believe the aim should be to raise it as high as possible, with constant endeavor to keep it after all the constant handmaid of true, humble, spiritual religion,—the religion of faith in our Lord Jesus Christ, just as it is given in the New Testament and all the inspired revelation of God.

We approve the suggestion that "elective studies" should be provided for only after the end of the ordinary studies of the prescribed course.

We also approve the view presented of the "Methods of Instruction."

We are rejoiced to be able to concur with the closing remark of the Paper, that "The work which the Seminary has done is no

cause of shame to it." Its past is gratifying, both in the numbers who have received its instruction, and in their general ministerial character and standing. One specially gratifying thing is, that they generally stand steadfastly by the Gospel as it is in the Scriptures; and that the mania of revising their creeds, to the degree of expunging hell, the atonement, the Trinity, justification by faith alone in Christ, and the inspiration in a true sense of the whole Scriptures, has not yet taken hold of them.

SAM'L D. COCHRANE, *Chairman.*

E.

THE SEMINARY—ITS WORK AND WANT.

In this world there are some weak things, whose delicacy and frailty serve a useful purpose. But among these usefully weak things Theological Seminaries are not. For the work Chicago Theological Seminary has to do, it must be made strong. Devoid of strength, in actual possession or reasonable prospect, it has no right to occupy the field of this Northwest. If it cannot make fruitful the field, God forbid that it should cumber the ground.

But wherein its need of strength?

1st. To begin on the outside—The success of business and the safety of capital require that Chicago Theological Seminary, and like institutions in the Northwest, be made strong for their work. We pass by a possible fight with communism and like errors; though business men may yet have to look to the pulpit for a defense of their right to their own property. Passing this possibility by, we find in the reach and methods of business a reason why our Seminary should be made strong.

The development of the material wealth of this Western continent was the first condition of all better things. So there goes on a constant multiplication of material wealth in this country, especially in this Northwest, the granary of the world. Here, too, the products of mining and manufacture compete in amount with those of agriculture, all requiring a vast outlay to push this imperative business, and still further investments for consequent travel and transport.

This vast wealth, in the combinations it must make, in the distribution of its ownership, and in the transfers to which it is subject, whether held by corporations or individuals, is passing more and more every year out of the handling of its real owners, and into the actual management of men who have only a fiducial, yet for the time an absolute, control over it.

The money of the country in its largest amount, public and corporate funds, and vast amounts of property readily convertible into

money, are in the hands of men who do not own them. So, because of the wide distribution and unskillfulness of the owners, stockholders cannot run a railroad, bank or steamer, because they are unskilled and so many.

The school, the college, and the added drill of experience, give the world men enough, adequate in intellectual ability and practical skill, to transact its business, inconceivably vast as it is. But the family, the school and the church have not produced men enough *morally* competent for the responsibilities which the world's work lays upon them. The world's weak side is its moral side.

Now, how can be begotten that state of public sentiment required for the safety alike of capital and character, under these modern and unavoidable methods of business?

Another question: How can this vast and increasing wealth help the final ends of history—the betterment of the world—its salvation from ignorance and sin?

And the answer to these momentous questions is very plain—only by having society thoroughly pervaded with the principles and spirit of the Gospel, quickened by its aspirations and moved by its aims. In this way certain; in no other way possible, as the nature of the Gospel and the history of the world show. So can be begotten a public sentiment which will sting all defaulters with infamy and give them over to the handling of justice—a public sentiment which will meet both wasteful extravagance and miserly hoarding with keenly felt rebuke and scorn.

Then, how is the Gospel to work these transformations in society? While in these modern times many and various subsidiary aids come in with their help, the main agency is a vital, spiritual, aggressive church, testifying to every truth of the Gospel, and led by its godly, thoroughly educated and practically trained ministry. For proof we only need to look at the world's history and condition.

The success of business, the safety of capital and the normal use of wealth, require a vast augmentation of Gospel forces. For this our Seminary can put to use all its strength and whatsoever increment thereof it can yet gain.

2d. Coming to more vital interests—Our Seminary must be made strong, that it may send out men adequate in numbers, gifts and acquirements to preach the Gospel, *whose prevalence alone* can thoroughly educate society and give healthy tone to its moral life. In this direction what needs to be done?

The fetters of ignorance must be broken. That threatening illiteracy against which the New West Education Commission is throwing itself so successfully in one direction, and the American Missionary Association in another, as, too, are public schools in all commonwealths pervaded by the Gospel—that threatening illiteracy must be banished from all ranges of society. Men must be lifted to a just view of life, to a sense of the meaning there is in human history, and to some just expectancy of its glorious future.

Again, politics must be purified. Vengeance and violence must be held in check. In the administration of justice, the courts must regain and hold the respect of law-abiding men. The sanctity of marriage and the safety of home must be defended. All combinations of men, whether open organizations or secret, oath-bound societies, that interfere with the execution of law, the administration of justice, or with the prevalence and purity of worship, must be overthrown. Honesty must have the handling of all business, and righteousness the management of all trusts. The battles with intemperance, gambling, and all destructive vices—varied and prolonged as these battles may be—must be pushed to victory. The Sabbath, and whatever upholds the good order of society, must be preserved.

More yet,—the superstitions of irreligion must be scattered. Men, in their terrible and unavoidable struggles with sin, must find something to make them stronger and more heroic than can any materialistic philosophy, or humanitarianism, weakened by the easy-going ways of the broad-church man or the agnostic. No agnostic will ever become agonistic. The forces to conquer ignorance and sin must find their vitality and strength in the Infinite God, His atoning Son, and His quickening Spirit.

Here is work. Where are the men, adequate in numbers, and competent in power, to lead on “the sacramental host of God’s elect” to these achievements?

8d. But we find the most pressing reason for making our Seminary strong, when we come to the characteristic and supreme aim of the Gospel,—the salvation of men, and their right adjustment to the government of God.

Throughout the Home Missionary field of these Northwestern and multiplying States a work of salvation is to be done, whose magnitude and difficulties make our faith falter and our strength stagger in very weakness,—a work constantly increasing by this

vast inflow of the world's population—more coming last year than can be found in any one of certain thirteen States of our Union; and most of these immigrants coming West.

And the imperative work set before the churches is to Americanize all immigrants for the safety of the country, and to Christianize them for the salvation of their souls. The way of approaching them is set open to us by their being "strangers in a strange land," by their possible home-sickness, by the visitation of disease and death to their new-made homes, and by all the wants and weaknesses that beset life. Whether they know it or not, nothing do they so much need as the quickening, saving and comforting power of the Gospel. What they need they can be made to want.

And here we come to one of the greatest, if not the greatest, problem awaiting solution,—to reach and hold, with the Gospel, not merely the few, sprinkled over the Northwest, whose New England antecedents and general intelligence give them both Christian and Congregational proclivities, but to reach and hold these swarming millions who have no leanings to either Congregationalism or Christianity. To be done it is, not alone, nor much, by scholastic argument in the pulpit, but also by such strong and apt putting of Gospel truth, as shall meet every one's sense of sin and need of help—a style of address, in its completeness, possible only under highest theological culture and deepest Christian experience. To reach these immigrant multitudes, and their Americanized descendants, they must be met by the resistless power of the Gospel, as daily seen in righteous and manly lives, and felt in the genial warmth of Christian hearts.

This problem can be solved only by carrying the Gospel, with all its enlightenment and purification, into millions of undevout souls, ungodly hearts and unrighteous lives; whence comes the infidelity which materialistic authors and atheistic orators—mis-called leaders—merely formulate and advocate.

Against this atheism, Christianity can bring its over-mastering arguments, but it is not overthrown thereby. As a system of error, this atheism can be successfully met and mastered by fair argument; but its power will be destroyed only by Christianizing the millions of ungodly lives, found behind those atheistic leaders, whom the infidel multitudes are leading.

Our churches, toying so long with the easy work of handling men whose antecedents incline them to a Congregational Christian-

ity, must take hold of this tougher work God has set before them—must do it not only for the increase of their strength, but for the continuance of their life.

Like the New England churches of our fathers, ours will be depleted by the push of enterprising Congregationalists further West. Our churches cannot stand this depletion, for, unlike those of our fathers, they have not rooted for centuries. If we bring not our Congregational Christianity to work on new material, many of our churches will find their occupation gone and the door of their sanctuary closed, as it now is with some.

Where can men be educated and trained for this new style of work, if not in our Theological Seminary, where the Professors and Directors are put to the habitual study of this very problem—where, because of surroundings, the same problem is held persistently before our students, and where tentative experiments are constantly within reach?

And if we had this Home Missionary problem solved by successful experiment, we would only have “begun at Jerusalem.” Beyond, and awaiting us, is the work devised by the American Board and the American Missionary Association. Chicago Theological Seminary has a large service to render to the wealth of these Northwestern States. That wealth, in whosoever stewardship, should give the Seminary, for its work thus stated, the power which wealth alone can bestow. What is wanted?

1. Hammond Library will soon stand ready to hold in its spacious alcoves the theological literature of the ages. Who will fill an alcove with what pertains to the history of Christian doctrine? Who will gather into one alcove the literature of the Old Testament which the ages have been busy in producing? Or into another the equally voluminous literature of the New? That precious record of Christian life, which the ages have been so careful to produce and preserve—who will place upon our shelves this Christian biography? Alongside, who will place the history of Christian Missions and Reforms?

Then there will be an alcove to be filled with church history; another with homiletics; another with philosophy; another with poetry; another with apologetics; another with oratory, Christian and secular, and another with the history and literature of American Congregationalism, and foreign also. The ways of working, the ministerial methods in one land and another, in one age and

another—who will fill an alcove with the instructive record? Who will give our students the means of studying the topography of the Holy Land and the geography of the Orient? And since something is to be learned from human failures, we consent that other religions than the Christian should place their literature on the ample shelves of our Library Hall.

Only, let not our devouring Professors, and our students, greedy for knowledge, be left to gaze upon vacant shelves. We expect to look long, but shall look none the less eagerly, for men who will meet our expectant longings for a fit and ample library.

2. From this so great height of expectancy we now drop down to the dead level of mere business. Increase of our property brings increase of expenditure. All these halls must be insured, cared for and kept in repair. A box of books brings a bill for freight. These sacred trusts—our endowments—in their variety and changes of investment, for safety require a business capacity, a financial wisdom, a knowledge of securities, and an executive ability—to say nothing of Christian fidelity—all of which we must have, but for which we have small means of payment.

In our Seminary, as in like Institutions generally, the stridulous friction and most perplexing embarrassments come from lack of a Permanent General Fund, the interest of which shall pay what every year must be paid—insurance, repairs, and a variety of expenses—which interest, too, shall insure financial ability in the management of the Seminary's property.

The wisdom of the benevolent seldom takes this turn. In consequence, Colleges and Theological Seminaries suffer—the richest the most. Chicago Theological Seminary waits for a benevolence, guided by the appreciative and clear-sighted prudence of some business man who knows the cost of caring for a large concern, and who can be moved by the moderate enthusiasm found in mere sagacity and prudence.

8. This Theological Seminary is the only one of our sort between Lake Erie and the Rocky Mountains, in which wide domain already there are 1,500 of our Congregational churches—40 per cent. of the entire number in the United States—and within the next twenty-five years this Seminary will have in its constituency half the Congregational churches in our country. Yet, theological seminaries must justify their existence not only by their location and constituency, but by their spirit and genius—the nature and range of their work.

Instead of casting all students in the same mold, our Seminary, for the work to be done on its broad and broadening field, educates men with varieties of gifts for varieties of work. When it fully meets its mission, it will send forth students of different nationalities, from and for all grades of society. Some will command place and work chiefly by the ardor of their Christian graces; others by their ready adaptation to the surroundings and levels in which their work lies; others by the facile intercourse of like nationality; and still others by their knowledge of men and ready handling of social forces; and to each, according to varieties of gift, the Seminary must afford fit training.

But fail this Seminary must not in sending out men whose scholarship, breadth of thought, and grasp of both secular and sacred knowledge, shall enable them to command the respect and guide the thinking of scholarly men found everywhere.

So, our Seminary needs the equipment which shall enable it to broaden the range of study, even if for some it has to establish a post-graduate course. As the debates and denials of unbelief lead off into new fields, the ministry must be able to rout that unbelief from its last defenses.

Whatever other Professorships and Lectureships are found of use in other Theological Seminaries will be required here. What these are, or need to be, we submit to the spiritual discernment and ingenuity of men who are inquiring of the Lord what He would have them do with the wealth committed to their stewardship.

But, anticipating the action of such men, we make bold to say that among the imperative wants of this Seminary is a \$10,000 Professorship of Elocution for that important help in all ministerial success, effectiveness of speech. In making out the list, we must also add the want of more scholarships.

4. The time will come—because it must come—when the intelligent and quickened consciences of Christian young men will not allow business, with its rich and tempting rewards, to overbid the pulpit, and secure, as now, an undue proportion of the best talent for secular service. In readiness for that time, the Seminary must complete its architectural plans by erecting its corner building.

5. Finally, and as comprehending all things else, the Seminary must be strong in the confidence and affection of the churches. Through all the twenty-four years of its work the Seminary has been the worthy recipient of this confidence and affection of the churches, and even of their grateful pride.

If there ever be danger that it fail of holding such place in their esteem, the cause of that peril must not be suffered. No man asks to hold place in the Seminary if thereby its strength be weakened or its beauty marred. If any should so ask, he must ask in vain; for in these Triennial Conventions the churches have the power, and must be faithful in the purpose, of keeping this their right hand nerved with strength—this their unifying head, crowned with a diadem of beauty.

Besides electing Directors and Visitors, for still other uses these Triennial Conventions afford occasion. Here let the pastors and messengers of the churches, by prayer, call down upon the Seminary the quickening power of God's spirit. For if the Seminary, in its Professors and students, be made strong—spiritually mighty—through the indwelling life of Christ, then will it be equipped for coming conflicts; if otherwise, its endowments, however ample instead of giving it power to smite sin and error, will be found only a cumbrous armor. Its Professors, under such Divine endowment, will train students for the ministry of salvation; without it they will only send forth preachers who, as chance they may, will amuse or confound men with the subtleness of their learning.

Nor here and now alone, but Sabbatically and habitually, let the Seminary be held by the churches in prayerful remembrance before God.

A. S. KEDZIE,	} <i>Committee.</i>
G. S. F. SAVAGE,	
J. W. SCOVILLE,	

F.

REPORT OF COMMITTEE ON PAPER, "THE
SEMINARY—ITS WORK AND WANTS."

The Committee to whom the paper on "The Seminary—Its Work and Wants" was referred, submit the following report:

It is needless for them to say that the subject of the paper is the central, vital theme before this Triennial Convention.

The brethren are here for this especial purpose that they may carefully, prayerfully consider the "Work and Wants" of the Chicago Theological Seminary. Nothing else would have prompted them to leave their homes at this time and come here. Nor can they in good conscience return to their homes until their wisest counsels and most thoughtful deliberations have found distinct utterance and formulation in reference to this matter.

The Committee feel that this paper furnishes an able, timely and convincing presentation of the subject in its practical bearing. The somewhat extended statement of the perils which menace the life and perpetuity of the Republic are not exaggerated. Nor is too much emphasis put upon the Gospel and kindred agencies as the only effectual antidote, the only radical cure for these multiplying and overshadowing evils.

Hence the second point in the paper, that our Seminary must be made strong, that it may send out men adequate in numbers, gifts and acquirements to preach the Gospel, whose prevalence alone can thoroughly educate society and give healthy tone to its moral life, becomes self-evident. This Gospel, in order to become a moulding, saving power, must be *preached*. To this end there must be preachers. It is the pre-eminent and exclusive work of this Seminary to train preachers of the Gospel—not lecturers, not essayists, not apologists, not performers, but *preachers*. And whatever will aid the Seminary in doing this work, ought to be promptly and cheerfully placed at its disposal.

The Committee desire to call especial attention to that part of the paper which refers to the incoming tide of population from other lands to our shores, and the tremendous exigency now upon us as a denomination, if we would maintain in vigor the churches already organized, and at all keep pace with this amazing growth, of devising some method for reaching the Germans and Scandinavians who seem to be almost pre-empting and exclusively occupying vast regions of the Northwest.

It was to meet the demands of the Interior and Northwest, whatever in the providence of God they might be, that this Seminary was founded—to prepare men to preach the Gospel to the men and women and children who should constitute the inhabitants of the Northwest. Nothing is said in the Charter, we presume, about race lines or national lines.

Is the Seminary meeting this demand? The Committee rejoice that this problem is now before the Faculty, Directors and friends of the Seminary as one of immediate practical importance. They are glad to know that young men of German and Scandinavian birth, such as may be selected and commended by pastors laboring in these regions of dense foreign populations, bringing proper credentials, will here be welcomed and receive training with reference to work among their own kindred.

The Committee beg leave to suggest (while they hope the books will be ready for the Library) that men of benevolent intent need not wait until the “Hammond Library” is completed before making a liberal donation for books. There are empty shelves, hungry Professors and famishing students all ready to-day for a splendid invoice of books bearing on the topics named in the paper. A library of books, well selected and down to date, is a dire need of this Institution to-day.

An Endowment, whose income shall meet the inevitable incidental expenses of the Seminary in the way of insurance and repairs, will relieve anxiety such as only they know who have those things to meet almost without money.

Your Committee are profoundly impressed with the rapidly enlarging constituency of this Seminary, as indicated in width of territory, from Lake Erie to the Rocky Mountains, which it claims, and the 1,500 churches—40 per cent. Certainly this sacred school of learning need not fail for lack of opportunity. To meet this ever varying and increasingly complicated demand, will require all the wisdom and help of all its friends.

The suggestion for a department of Elocution seems to us to be timely. A wise teacher in this department can greatly augment the usefulness and power of the young men who graduate here. No moderate investment will prove more remunerative.

The Committee are of the opinion that the last suggestion, as intimated by the author of the paper, does comprehend all things else, and is most vitally important in its relation to the work and want of the Seminary, viz.: "that it must be strong in the confidence and affection of the churches." Next to the Divine help, this is the source and secret of its power. It must have the confidence, co-operation and support of these 1,500 churches from Lake Erie to the Rocky Mountains, or it will fail.

It is not a local Institution, belonging to Chicago; it is not a State Institution, belonging to Illinois—it is Inter-State, it is almost National in its aims.

After all, it is not brick and stone, and splendid architecture, and large endowments, that give life and influence, sweep and power to an institution of learning. It is living, throbbing, uplifting and sustaining hearts, in its Directors, its Faculty, its patrons and friends.

This Seminary must have the confidence of these Christian pastors and churches, that they may feel it a privilege to send her their choicest sons for theological training, and an even greater privilege to welcome them to positions of influence and trust, when thoroughly furnished they shall go from here and seek fields of labor. Your Committee could wish that the Academies, Colleges and Christian churches and families of the Northwest might be accustomed, more and more, to say *our* Seminary, and in their thoughts, and prayers, and benefactions, and promising youth, remember it as if it *were theirs*, and that they have in it an interest equal to that of anybody else in the broad West. Thus remembered, fostered, cherished, its work will more and more enlarge, and its wants be more and more adequately and cheerfully met.

A. LITTLE, *Chairman.*

G.

REPORT OF THE BOARD OF VISITORS.

Gentlemen of the Board of Directors:

In presenting our report of the examinations of the past year we are glad to be able to express, at the outset, our satisfaction with the general appearance of the Seminary, and with the tone and quality of the work done by its Professors.

Of the older Professors, with their national reputation, it is not necessary that we should say more than that their work the present year is fully up to the standard of previous years. In the later additions to the Faculty the Seminary has been fortunate. The experience of more than twenty years in the pastorate has fitted Prof. Willcox for his duties with the Special Class, and as a lecturer on Pastoral Theology. Professors Curtiss and Scott, with their thorough training in Germany, are doing the best possible work in their Departments. Their acquaintance with the latest forms of error in Great Britain, and upon the Continent of Europe, enable them to meet and answer the objections to Revealed Religion which are now threatening us in America.

With this general word of approval we might close our report. Perhaps, however, it would be better to speak a little more fully of the different departments; and that we may do this intelligently we will take them in the order in which we met the classes. We begin with the Department of Systematic Theology. Of late years the growing interest in Biblical studies has had a tendency to diminish the interest which properly belongs to Systematic Theology. We wish to put on record our conviction that the instruction given by Prof. Boardman, in this branch of theological learning, is of the very highest order and of the greatest value. The difficulty of taking young men, unaccustomed to close thinking, and training them to trace out accurately and retain in mind theological distinctions, can be appreciated only by those who have had experience in

this kind of teaching. With rare exceptions, Prof. Boardman's students acquitted themselves creditably; some of them did remarkably well.

We heartily approve the plan of printing the lectures upon Natural Theology.

The examinations in the Department of Old Testament Literature and Interpretation, gave evidence of careful work both on the part of Prof. Curtiss and his students. The recitations of the Senior Class, in the History of Pentateuch Criticism, were of rare excellence. In reading Hebrew at sight Middlers and Juniors did well. There are, however, two or three persons in these lower classes whose examinations were not up to the standard of Seminary excellence. In our opinion they should be asked to make special effort to remedy their deficiencies.

The Special Class is made up of better material than has recently been found in this department of the Seminary. Prof. Wilcox has been faithful and successful in his instructions, and his students passed a good examination. Were all Specials as well fitted to pursue ministerial studies as the members of this class, there would be no further criticism of this department, and no good reason to doubt the wisdom of its establishment.

We were greatly pleased with Prof. Scott's examinations in Ecclesiastical History. We were pleased last year with the evidence which the young men gave of interest in this department of ministerial study. The interest now taken in it is manifest on all sides. Prof. Scott's lectures have been entertaining as well as learned. They have been given in simple, perspicuous language. He has grouped facts around names and prominent events, in such a way as greatly to aid the memory. The examinations were therefore attractive and satisfactory. The lectures on New Testament Times are unlike any of which we have hitherto had knowledge, and have related to subjects about which the student is generally left in ignorance or in doubt.

We desire to call especial attention to the exercises in Elocution, a department in theological training for which we trust the Directors will not fail to provide. To us, Prof. Booth seems to be both able and wise as an instructor. In beginning with principles, he has given the students that sort of assistance which will be of most service to them hereafter.

It passes our comprehension how Prof. Fiske manages to keep up his enthusiasm year after year, or how he can be so patient and

wise in pointing out the faults so common to all early attempts at sermon-making. His instruction has been thorough and eminently practical. The making of plans is now carried through the course. The analysis of sermons, the essays upon the volume recently published by Phillips Brooks, the criticism and defense of plans, to which we listened, gave proof of continued interest in the study of Sacred Rhetoric.

The young men in the Department of New Testament Literature and Interpretation acquitted themselves with more credit this year than last. We are sure that they have received competent and careful instruction. We happen to know that some students have received private instruction from Prof. Hyde. We were gratified with Prof. Hyde's work, and commend him and his department in the heartiest terms.

We shall watch with great interest the result of Professor Curtiss' offer of prizes for excellence in Hebrew. It seems to us a movement in the right direction. Perhaps it might be well to offer a prize for excellence in Greek.

We feel that it is our privilege to congratulate the Directors upon the splendid Professorial equipment which the Seminary now enjoys. The students seem to have caught something of the enthusiasm for study which characterises their instructors. We desire to acknowledge the goodness of God in the preservation of the lives of the Professors and their families. The health of the students has been good, and we rejoice to know that the tone of their piety during the year has been deep and healthful.

In behalf of the Examining Committee.

EDWARD F WILLIAMS, *Secretary.*

S. J. HUMPHREY, D. D., *President.*

Chicago, April 24, 1882.

H.REPORT OF COMMITTEE ON REPORT OF
BOARD OF VISITORS.

The Committee on the Report of the Board of Visitors would warmly commend the thoroughness, discrimination and wisdom of the report, and the abundant evidence which it furnishes of the exemplary fidelity with which the Board has performed its duty, and recommend its adoption.

J. M. STURTEVANT,
Chairman.

I.

REPORT OF THE WESTERN EDUCATION
SOCIETY.*Brethren of the Convention :*

At the close of the last report, May 21, 1879, we had a balance of \$172.80 in the treasury. From that time, down to April 17, 1882, we received \$3,469.46, and expended \$3,256.17, thus leaving \$213.29 in the hands of the Treasurer. The expenses of administration during these three years, *i. e.*, for printing, postage, etc., have been \$31.17. To students in the Seminary—from eleven to fifteen a year—\$3,225 have been given.

Toward this fund the States of Ohio, Michigan, Missouri, Iowa, Nebraska, Minnesota, Wisconsin and Illinois have contributed. For the year 1879–80, the receipts were \$845.10; the appropriations \$984.17. The church in Kidder, Mo., gave us \$4.28; the church at Muscatine, Ia., \$21; three churches in Minnesota, \$50.42; six churches in Michigan, \$66.14; the churches of Wisconsin, through Prof. Emerson \$100; and twenty-seven churches in Illinois, \$614.16. In the year 1880–81, the receipts were \$1,310.56; the appropriations, \$1,022. A church in Missouri gave us \$2.50; a church in Ohio, \$26.50; a church in Nebraska, \$3; three churches in Iowa, \$31.28; two in Minnesota, \$66.44; seven in Michigan, \$101.49; the churches of Wisconsin, \$205.38; and twenty-four churches in Illinois, \$769.25. In the year 1881–82, or rather for eleven months of that year, the receipts have been \$1,241; the disbursements, \$1,250. From one church in Missouri, we have received \$2.25; from one in Ohio, \$29.82; from two churches in Iowa, \$27.31; from six in Michigan, \$134.88; from two in Minnesota, \$74.51; from the churches of Wisconsin, \$125; and from twenty-three churches in Illinois, \$684.48.

The report shows that apart from the contributions of one or two churches in Ohio, Minnesota, Iowa and Missouri, these States

do not systematically and from principle remember the needs of the Western Education Society. Nor is the great cause, which this Society represents, remembered at all adequately in the States of Wisconsin and Illinois. Will it not be sufficient to call the attention of this body to this neglect, and to ask those who are listening to this report to see that the Associations of their various States ask the churches to remember this cause in their annual offerings? Without the aid this Society affords, at least one third of the young men in our Seminary would have been unable to pursue their studies.

I also present herewith the Treasurer's report, and in the absence of the Auditor, James W. Scoville, Esq., would respectfully request that it be referred to an Auditing Committee appointed by the Convention.

EDWARD F. WILLIAMS,
Secretary.

CHICAGO, ILL., April 19, 1882.

J.

REPORT OF COMMITTEE ON REPORT OF
WESTERN EDUCATION SOCIETY.

The Committee on the Report of the Western Education Society receive from the statements presented, two very distinct impressions. The first is that the churches of this region do not appreciate at all according to the needs of the case, the importance of this branch of Christian benevolence; and the second is that some measures should be adopted to secure for this cause a place in the annual contributions of every church. An average contribution of \$3.00 from each of the fourteen hundred churches which make up the constituency of this Seminary, will at once put into the treasury of this Society five times the amount now reported. The interest thus manifested would, we believe, do more than anything else to keep before the minds of Christian young men the call of the Master for recruits in the ministerial service, and at the same time encourage such as lack means for obtaining a full education for the work, to offer themselves as candidates for the sacred office. Your Committee recommend, as a means of advancing this cause on our entire field, that each State Association organize a Board of Education, with an efficient Secretary, who shall call the attention of every church to this subject, and urge each to make some contribution annually for this object. The Committee also suggest that the Colleges of the several States have each a direct interest for themselves, as well as for the common cause, in the results, and may fitly be regarded as the proper centers of such a movement. The readiness of young men in our Colleges and in the Seminary, on their own part to make great sacrifices to obtain an education, ought certainly to be met by cordial and liberal efforts to sustain and encourage them in their struggles.

Respectfully submitted,

*
A. L. CHAPIN,
Chairman.

K.

MEN FOR THE MINISTRY.

Men for the ministry—adequate in numbers, gifts and graces—how can they be called forth from the churches, and especially from our Western churches?

The suggestion of this theme for discussion at this Convention, implies that the churches, and especially our Western churches, are not producing an adequate supply of candidates for the sacred office. The implication touched a painful and even an alarming fact.

PRESENT SCARCITY OF MEN.

The whole number of students in our seven Theological Seminaries, as given in the Year Book,

For the year 1880-81, was.....	279
“ “ 1879-80, “	298
“ “ 1878-79, “	310
“ “ 1877-78, “	327

It is not until we have followed the record back for ten years that we find the number as small as during the last year. While during these years the number of churches and of church members has steadily increased, the number of theological students has diminished. In 1872-73, 3,263 Congregational churches yielded 329 theological students; in 1880-81, 3,745 churches yielded 279 students. In other words, while during the years since 1872 the number of churches has increased by 482, and the number of church members by 65,416, the number of theological students has diminished by 50. Whereas, in 1872-73, we had one theological student for every 970 church members, in 1880-81 we obtained but one theological student for every 1,378 church members.

Nor, if we compare the demand which comes from the various fields, with the supply furnished by the various Seminaries, shall

we find the facts and figures at all more encouraging. In the region designated by the terms, "The Interior" and "The New West," being substantially the region occupied by the States and Territories included in the call for this Convention, there is at this moment, upon the testimony of the various Home Missionary Superintendents, urgent need for 107 additional men. There are in the several Senior classes, now graduating, 95 men. That is to say, the Interior and the New West could and gladly would absorb the entire product of our seven Seminaries for the current year (without then fully meeting their own immediate and pressing need), and leave not a man for the States east of Indiana and Michigan, not a man for the Pacific Coast, not a man for the foreign field!

But Supt. Strong, of Ohio, writes: "If I had the men and the means, I could put fifty men at work in Ohio, Kentucky, West Virginia and Western Pennsylvania." Supt. Smith, of Vermont, says: "We want twenty additional ministers in Vermont, and we want them now." Drs. Warren and Atkinson want seventeen men on the other side of the Sierra. Secretary Clark, of the A. B. C. F. M., writes: "I think it within bounds to say that we need for the healthful development of the work already in hand, not less than twenty first-class men each year." Certainly the disproportion of the supply to the demand, needs no farther illustration. It is stating that disproportion very mildly to say that, if our Seminaries were able to give us at this time, instead of ninety-five graduates, twice that number of men fitted for any field, and ready to go wherever the Master needs them, they could find immediate service.

Nor is the force of these figures to be broken by the oft-repeated suggestion that we have many ministers without employment. The demand in Michigan and Dakota, in Nebraska and Oregon, in China and Africa, is none the less real, because there may be scores of men in and about Boston and other Eastern centres, who for various good reasons are unable or unwilling to go and meet it. The fact remains that while the need was never so urgent, while populations are pouring in upon us from the Old World as never before, while not one Macedonian cry reaches our ears, but many, coming from the Old West and the New West, from the South and the Southwest, and the Pacific Slope, and from every heathen people between the keel of "The Morning Star" and the hut where Pinkerton died, not many young men are saying, "Here, Lord, am I; send me." The fields were never so white; the laborers seem pitifully few.

CAUSES OF THIS SCARCITY.

If we are asked for the causes of this threatened ministerial famine, they are not difficult to find. As among the more potent of these causes, I name—

1. *The Prevalence of Scientific Scepticism and Doubt.*—We need waste no time in stating or proving this prevalence, nor need it give us surprise that the generalizations of scientific materialism, brilliant and daring, if not always logical, should prove dazzling to students, who are in the processes of training, and should carry many of them captive. The student period, always one of intellectual restlessness and sometimes of recklessness, offers an attractive field to the haughty scepticism and arrogant agnosticism of the day. "The Collapse of Faith," against which President Porter argues forcibly in the April number of the *Princeton Review*, finds forcible illustration in the statement that of 180 Seniors at Yale, only one contemplates the study of theology.

And when faith has not collapsed, it is often darkly shadowed by doubt. Students who have by no means abandoned the Christian religion, and have no wish to abandon it, nevertheless often hold it with so uncertain a grasp, believe it with so feeble and fluctuating convictions and opinions, that they have no courage, and feel no call, to become its prophets and apostles.

2. Another influential cause is to be found in *the Secularization of our Educational Processes.*—While ampler facilities are required, and are most wisely furnished in all Colleges, for the pursuit of science in its various departments, less relative place is accorded to classical studies, and less instruction given, even by distinctively Christian Colleges, in the Greek Testament and the Evidences of Christianity. In recent years, also, and especially in the West, the higher education has been increasingly given by State Institutions; and these, whatever their excellencies and advantages, are only, to a very limited extent, feeders of our Theological Seminaries. Of 198 theological students in our own Seminaries, named in the Year Book as being College graduates, only twelve came from State Institutions, and 186 from Denominational Colleges. Statistics, gathered from a wider field (by Rev. W. B. Williams, Agent of Olivet College), show that, at a recent period, of 1,176 students, in thirty-four Theological Schools, 1,107 came from Denominational Colleges, and only sixty-nine from State Institutions.

Not less significant, in its bearing upon the supply of men for the ministry, is the secularization of the preparatory training. The Christian Academy, in which revivals were of frequent occurrence, and where many young men received a bent towards the ministry, has been very generally, and in the West almost wholly, superseded by the High School, which is under the control of the State, and in which positive religious influences are as rare as gold coins in a contribution-box. Both in the earlier and later stages of their training, students are increasingly surrounded by influences which lead not towards but away from the ministry. While thus many influences divert students from the ministry, other influences, many and mighty, deter young men from becoming students at all. These influences are largely found in

3. *The Attractiveness of a Business Career.*—A new land is unfolding its vast resources with marvellous rapidity, and presenting each hour new fields for enterprise, which are most attractive and fascinating to young energies. Vast fortunes, suddenly acquired, kindle a fever in young veins. The witchery of stock-boards, and the power wielded by railroad kings, are dazzling and irresistible to young enthusiasm. The wheat fields of Dakota seem more alluring than do her home missionary fields. The mines of Colorado and Arizona present greater attractions than do the moral needs of the miners. To superintend a railway, to establish a dry-goods house, to deal in real estate, seems to most young men more remunerative, and, therefore, more desirable, than does the ministry of the Gospel. The honor paid to wealth in this land, rather than to culture, makes the temptation to seek wealth, rather than culture, one of great power.

4. Still another cause, which lies deeper than any of these and reaches farther, is, *The Worldly Spirit of the Church.*—The true source of a Godly ministry is a Godly home. Fathers and mothers, whose hearts throb with an unquenchable love for Zion, and whose days and nights are full of solicitude for her welfare, will think of the ministry, and teach their children to think of it as the most honorable of earthly callings. With really consecrated hearts they will delight to consecrate the choicest of their sons to her service; and will so surround them from early childhood with gracious influences, that they shall bring to it that rarest of qualifications—a truly consecrated spirit.*

* The writer of this paper makes grateful record of the fact, that while he was yet an unconscious babe, his father knelt by his cradle and solemnly

Here is where we touch the problem at its sorest point. Our churches are not full of fathers and mothers, who cherish it as a holy ambition that one at least of their sons may serve the Master in the ministry of His Word. Many of our Christian households are pervaded by an atmosphere in which you would no sooner expect to find a desire for the ministry springing up, than you would look for orange-blossoms in an ice-house. Men, who are accounted pillars in the church, and who give generously of their substance to hire other men to preach the Gospel and carry it to the heathen, consecrate their sons to business, and train them only for secular callings. Hence it is, that we are come upon a time when it is more easy to command money for great Christian enterprises, than men. Hence it is, that we find ourselves in the presence of opening Empires on our frontier, of migrant multitudes from beyond the sea, of mission fields that are inspiring in the grandeur of their promise, with no trained host of laborers adequate to the exigency.

Such is the sore problem and threatening peril of the hour. Such are some, at least, of the causes producing the peril, the forces and tendencies of the time, which create the problem, and which thrust upon us the practical question,

WHAT IS TO BE DONE ?

How are we to secure for our churches, and for our new fields needing churches, a competent ministry ?

It is comparatively easy to state the problem; its solution may be beyond our skill; yet we can at least approach it tentatively. And here our first thought, and one of encouragement, is that the problem is not wholly our problem; *it is the Lord's problem*. The church is of his planting and the ministry of his appointment. Let us, then,

1. Pray the Lord of the harvest, that he send forth laborers into his harvest. This was the bidding with which the Lord himself prefaced the selection of the twelve. And the whole Christian history has been consonant therewith. Men for the hour have been his gracious gift to every age of the church. It will be his gift to this age, when the need is sufficiently felt, and his people, humbled

dedicated him to the ministry. His first knowledge of that act of dedication came to him after his studies were completed, and on the eve of his ordination; yet the spirit that prompted it, so early and surely turned his thought in that direction, that he cannot recall the time when he did not purpose to choose the ministry for his life-work.

and repentant, begin to look unto the hills from whence cometh their help. Not the king's heart only, but student's heart as well are in the hand of the Lord. He is not about to leave his people in this supreme hour of their history as sheep having no shepherd. He has not brought them to the border, not of one, but of many lands of promise, to leave them there with no leaders of the host. The pendulum, swinging now far along the arc of materialistic thought, is certain to swing back again. The *crevasse* of scepticism may seem for the moment to be sweeping all before it, but presently the receding waters will have left the lands richer and made the harvest larger. If in this matter we are driven to an extremity, let our faith take courage; for then are we drawing near to God's opportunity. A revival in a half dozen of our colleges like that which Amherst has just experienced, and which has enabled Prof. Tyler to write, "three times as many will enter the ministry from the present senior class as entered from the preceding class" would go far towards solving this problem. Let us

2. Lay this peril and the responsibility it creates upon

THE WESTERN CHURCHES.

If we can make them see and feel the danger, they will arouse themselves to meet it.

I say the Western churches, not merely because they form the constituency of this Convention, but for a very significant reason besides. Indications are not wanting that the churches of the East have reached the culminating point in their supply of men for the ministry. Their young men have for years been flocking Westward, until the very fountains of their supply—the country churches—are very many of them enfeebled and dying. Of the "Dakota Band," but one came from New England. The American Board is compelled to rely increasingly upon the West for its missionary reinforcements. If there is to be an increased supply of men for the ministry, that increase must come mainly from these States of the Interior. In these States, as nowhere else, churches are being multiplied. These States, too, lie at the gateway of that newer West, whose needs are, and are to be, so imperative.

Into these States, moreover, and into that newer West, is being poured the great bulk of the European peoples, brought to this land by the steadily increasing streams of emigration—peoples whom

we ought to be prepared to meet with the Gospel in their own tongues.

And it may fairly be questioned whether these Western churches have ever been brought fully face to face with this problem of raising up a ministry for themselves. Many of them are but of yesterday. Most of them have been Home Missionary churches, accustomed from the first to look to that fostering society, and to the East for their ministers. All of them have been forced to grapple with the problems of church planting and church building. Very few of them have taken in the thought, as yet, that they are as responsible for the creation of a ministry as for its maintenance.

Every church ought to be raising up at least one minister to take the place of the one who is being worn out in its service. And since this would but make good the losses, each larger church should be training another, to supply some new field soon to be opened in the farther West or in foreign lands.

Let, then, this duty be brought home to the churches. Let it find frequent place in the pulpit and the social prayer-circle, and in the columns of our religious journals and our missionary magazines. Let as many voices echo and emphasize this need as have united in urging the need for money and the motives for benevolence upon the attention of church members. There be yet many Hannahs and Elkanahs in our Israel who will devote their sons to the service of the temple, when they realize the need. Let pastors, while watching for souls, keep diligent watch for choice young men, who can be led to give themselves to the sacred office. Let the wise men in our Western Zion ask themselves whether the Christian academy be not indispensable as a feeder of the theological seminary. Let our Christian colleges be endowed with such amplitude of educational facilities as shall enable them to attract young men and bring them within the circle of their Christian influences. And, remembering that our need is not for men merely, but for choice men, in the words of our theme, men "adequate in numbers, gifts and graces," let us continue to make our theological seminary attractive to young men rather by the richness of its equipment and endowments, by the wealth of learning and intellectual power it commands, by the breadth and thoroughness of the culture it imparts, than by the amount of pecuniary aid it offers. If we are to have in our pulpits the style of manhood which the ministry requires, the energy and commanding influence which the times demand, an appeal must be

made to the manliness of young men rather than their dependence.
Let us, then,—

3. Take measures to impress

OUR YOUNG MEN

in the colleges and in the churches with the dignity and power of the Christian ministry. Visitations might be wisely made to our colleges and universities for the purpose of urging upon students the claims of the ministerial office. A few hundred dollars might judiciously be set apart by some friend of our seminary to be employed in securing and widely circulating an essay, which should set forth these claims with broad grasp, with earnest spirit and convincing power.

Certainly they are claims which, suitably urged, must make forcible appeal to young men, who to an earnest love for Christ join a worthy ambition to pour their lives into some channel of broad and enduring influence. The bid which the world makes for their talents is dazzling, without doubt, and full of temptation, but we hazard nothing when we say that

THE BID WHICH CHRIST MAKES

outweighs it, when weighed in any true scale. If we consider the qualities of character which the ministry develops, the ranges of manhood which it reaches, the intellectual activity which it involves, the themes it incessantly handles, the stirring conflicts in which it leads, the breadth and yet more the quality and the permanence of the influence it wields, the social and public relations it establishes, the satisfying nature of the results it secures, we shall look far to find any department of the world's work more inviting, or in the best sense more remunerating. To make men is surely as grand a work as to make money; To be ever handling truth and life, God's truth and human life, is certainly as inspiring, as ennobling, as to be handling dry goods or real estate. To build up a community in right principle is work not outranked by his who builds a railway or a cotton mill. To shape men's thinking, to mould society, to be a recognized leader of the host which wages an irrepressible conflict against selfishness and every form of vice, assuredly this is work which suffers nothing in comparison with that which corners the market, which manipulates ward politics or runs for Congress,

THE TRUE MINISTER OF CHRIST

is more than a maker and preacher of sermons. He is a leader of men, an inspirer of thought, a prophet of God. It is for him to study both the gospel and the community, the book of God and the ever-teeming, busy life around him, and apply the one to the other.

There are placed in his hand principles which God himself has shaped, and it is for him to pour those principles into men's lives, to apply them to the methods of the business world, to the usages of society, and to all moral questions involved in public and political action. He is to touch, as with the finger of a prophet, every relation which men sustain to their fellows, saying, This relation God made; he assigned its duties, and for their right discharge he holds you responsible. He is to know nothing, indeed, but Christ and him crucified, but he is so to know them that he shall be able to make the blood of the crucified Christ beat in every pulse and throb in every vein of the entire community.

Certainly, this is a work of incomparable grandeur. And for the doing of it,

WHAT FACILITIES

are offered him? Other men who would gain the ear of the people must force their utterances in amid the noisy tongues of trade and compel a hearing. To him business stays its hand and traffic hushes its din. For him the ledger is closed, the market-place is deserted, and the wheels of the factory are motionless and still. Once in the week the better people of the community abandon their toil and their pleasures and gather to sit at his feet, saying, "O, man of God! Do with us as you please. Rebuke us, exhort us, instruct us, only teach us how to live. Here are our hearts. If you but have the skill, you may mould them into whatsoever likeness of the true and the beautiful and the holy you will."

To these willing hearts it is his privilege to minister in God's name, and with the authority which resides in God's truth. For these hearers, already prepossessed in favor of his message, by that force of Christian training which passes through their lives, as the Gulf stream through the ocean, he discusses the most vital and inspiring themes, the pressing duties of the hour, the philosophies of the age, true and false, the deepest lessons of history, the profoundest problems of destiny. His audiences stand in what different relation to him from the juries before whom the lawyer pleads, or the

throngs which gather before the lecturer's platform or around the politician's stump? These are his friends, "his people." Their homes are his, and their hearts are his also. The very closets of their souls, which are kept shut from the world, are open to him. The doubts and difficulties, wherewith life sorely puzzles us all, are brought to him for solution; the sorrows with which the world may not meddle are brought to him for comfort. The minister of Christ who goes about his work with earnest manliness and godly wisdom, may lay his hand on the very hearts of men, and build thereof a throne, more lofty, more secure, more to be desired than all the thrones of the East.

If, like Paul, ambitious not to boast another man's line of things made ready to his hand, he chooses to labor in new regions, where the church is to be planted and the parish created, his work amid many hardships will have in it elements of real grandeur. In that strange admixture of elements, that gather, unassimilated and uncrystalized, in the frontier settlement, the moral forces will always be the true organizers of society. There will be home-born and foreign-born; young men eager to grow up with the country, and older men who have failed in the city; men who are familiar with Darwin and Renan, and men whose literature is the dime novel and Police Gazette. Out of these incongruous materials, society is to be shaped. Of them, schools are to be born. Among them, the battle of temperance is to be fought. From them is to be wrought that one important force in American life, public opinion. What a grand errand it is, then, when a man goes in among the seething, unshaped forces, bearing in his hand and in his heart the mightiest power for the shaping of human society this world has ever seen, the Gospel of Jesus Christ? If there be another work equally inspiring, it is to take this same gospel into the heart of some land, where heathenism is hoary with age and perchance dark with cruelty, with the purpose to change its customs, to create or transform its literature, to uplift its womanhood, to refine its homes, to purify its society, in a word to plant underneath it the same lever, which has slowly lifted the Britons and Saxons of the days of Edwin Ethelbert into the christian peoples of England and America. I know of no young men to be more envied to-day than they of the Dakota Band, and they who are planting the gospel in the heart of Japan and in the wilds of Central Africa.

At home or abroad, in new fields or old, the ministry of the gospel opens to young men a career than which none is more grand.

Whatever power a man possesses it offers him a position from which he can project it as far and make it accomplish as much as in any other department of life's work. There died recently in New Haven, a minister, born in a home missionary home, aided in his training by an educational society, and for more than half a century a faithful preacher of the gospel, whose life-work suggests the inquiry, How many of his fellows touched the life of his time at more points and with more effective and permanent impress than did Leonard Bacon? Another, Rev. Geo. Leon Walker, D. D., in *THE ADVANCE*, has well said, "that the position of Senator of the United States could have conferred honor upon Leonard Bacon, or been a position in which he could have achieved more for himself or for the world, may be doubted. During the nearly fifty-seven years of Dr. Bacon's ministry Connecticut has had nine single and eighteen double Senatorial terms of six years' duration. Eighteen Senatorial terms have been filled by somebody. Can any one recollect by whom? Can any one, at the distance of Chicago, tell half or a fourth of the discharges of those Senatorial functions? Can any one tell more than two of them, if so many, who left any great and lasting impress on the mind of his fellow men? Can any one mention *one* of them all, likely to be remembered half as long, and a quarter as variously, as the pastor of the First Church of New Haven? The fact is there are few Senators of any State, and few occupants of any national position, whose title to recollection is so secure as this Gospel minister's. What are the chances of James K. Polk, and Franklin Pierce, and Millard Fillmore, compared with this Connecticut pastor's?

Young men in College seem to think the Gospel ministry rather a narrow sphere for a youth of any considerable pluck and mettle. They turn from it to the wide scope of setting bones, or litigation over the boundary line between two neighbor's door-yards, or the printing of calico, or the exportation of pork. They look toward a line of matters, beginning with an election as "selectman," and climbing up by degrees to a seat in the House of Representatives as satisfying, by preference, a reasonable ambition.

"The sight of such a career as Leonard Bacon's offsets much current drivel about the narrowness of ministerial opportunity. The opportunity is broad enough, if there be the man to use it."

J. W. HOUGH.

